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THE

**CALCUTTA**

**CHRISTIAN OBSERVER.**



EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. V.

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*JANUARY TO DECEMBER,*  
**1836.**

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1836.

THE  
CALCUTTA CHRISTIAN OBSERVER.

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December, 1836.

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I.—*On doing Good in India.*

In the various means and influences by which the Gospel is to be extended throughout the world, the agency of men is directly concerned. That of angels, or of some other order of intelligent beings, might have been employed by the Head of the Church ; but the privilege of making known the salvation of Christ has been given to those who have experienced its power, and who have a fellow feeling with their brethren of the human family. In many ways they can fulfil the high trust that has been committed to them. Their great object is to bring divine truth before the minds of men, and to seek by fervent prayer the blessing of God upon that truth, so that it may become effectual unto salvation. In attaining this object, there is room for a wide diversity of exertion, and for the employment of the most varied talent. We wish to mention some of the ways in which Christians in this country may be useful to their fellow men. If to many of our readers the hints we are about to suggest should appear too obvious to need any notice, or too unimportant to deserve it, they will still be willing to look with favor on a well intended effort to serve the cause which they love ; they will be prepared to admit that other readers may not perhaps be so well informed as themselves ; and they will be the first to acknowledge that even the best Christians need to have their " pure minds stirred up by way of remembrance."

It is hardly necessary to mention among the means of doing good in India, or indeed in any country, *a consistent example* on the part of all who profess and call themselves Christians, as peculiarly important. The number of servants and immediate dependants on Europeans in this country is very large, and there are many with whom Christians are brought in contact by business or duty, as well as many close and shrewd observers of their conduct, who are all susceptible of being influenced by the example of those whose faith differs so widely from

their own. Many can understand the force of an upright, pure, and devotional life, who would be perplexed or perhaps irritated by any statement of doctrines. And many there are who can see the former, to whom the Christian may not have ability or opportunity to teach the latter. Before the minds of all these classes the Christian's light should shine so clearly, that they may be constrained to glorify our heavenly Father.

*Conversation* with the natives on religious subjects is another way of doing them good. Daily opportunities are afforded to every Christian in this country, who is acquainted with the language of the natives, of entering into conversation with them; and usually they would feel gratified by such communication. The choice of topics would be left to the European in most cases, as the superior; he might deem it expedient at times to make the conversation indirect as to its aim; at other times it could not be made too personal and pointed. On some occasions one kind of truth, on others a different kind, might be brought forward, illustrated by examples, comparisons, or reasoning, and urged on their serious consideration. Why should not Christians be always on the alert to improve these opportunities so as to oppose error, to recommend truth, to persuade and entreat their poor fellow men to become reconciled to God through Jesus Christ?

*The distribution of religious publications* affords another mode of usefulness which is open to all Christians in India. It is not necessary to dwell on this point, as every person is prepared at once to appreciate its advantages. It is an excellent plan, which some pious people have adopted, of always keeping with them a few small tracts or treatises on religious subjects, to give away should an opportunity occur of doing so. Much good has been accomplished in this manner; and most reflecting persons will recollect with regret instances in which they could have been more useful had they been thus supplied. It may not be out of place to mention here, that the Calcutta Bible and Tract Societies have in their depositories numerous publications, in several languages, suitable for distribution. The former Society, with good judgment, has prepared Gospels and particular books of the Sacred Scripture, separately bound, for more convenient use.

We believe, again, that a useful Christian influence has been exerted by requiring *the servants to be present at family prayers*, at least once a day. We think that it is not an infringement on their religious rights to require them to be present at our worship. Hindus often are spectators of Musalmán worship, and vice versâ; and we are not aware of any reason why they should not be spectators also of ours. It is not expedient, certainly, to use compulsion to secure their

attendance. This can be obtained, without giving offence, by mild and prudent management. If not, it would be advisable to abandon the attempt. We have been permitted to see the native servants, (none of whom were Christians,) all quietly assembling with the family of an European gentleman, and giving a most respectful and serious attention, while a chapter was read out of the Testament translated into their language, and prayer was offered up, in their language also, by the head of the family. It was delightful to witness such a scene. It reminded one of family worship at home. Who can doubt its salutary influence on the minds of the servants, and, through them, on the minds of many others? It would be easy to show the favorable effect of this measure on the domestic economy of the family; and we should hope that the truth, thus stately and impressively brought before their minds, would have a happy influence;—the adoption of this plan would give them one proof, at any rate, of what they have had, alas! too much reason to doubt, that we believe that our religion is adapted and intended for the benefit of all, and that we feel ourselves a sincere regard for it. It is the practice of some Christians to read daily to their servants a portion of the Sacred Scriptures, concluding the service with prayer, but not requiring them to be present at prayers with the family. This plan is a good one, but the other seems to be preferable, as it presents our religion more fully in its application to social and domestic life, and as it is less likely to be neglected or omitted.

By *pecuniary contributions* to support the poor,—to aid the Bible, Tract, and Missionary Societies, those convenient almoners of Christian bounty,—to aid or support particular Christian schools, &c. &c. much good may be done.

By securing the attendance of persons at a weekly meeting for the study of the Scriptures, Christians who are well informed in regard to the oracles of God might do much to promote the influence of Divine truth. Such meetings should be under the direction of judicious persons, whose object should be to learn themselves in a child-like spirit the will of God, no less than to teach it to others; they might be opened and concluded with prayer; and if persons from the more humble walks of life could be persuaded to attend them, it might be expedient to procure a variety of religious books to be lent, for which, when read and returned, others might be loaned in exchange\*.

\* The publications of the London Tract Society, to be had on moderate terms of the Rev. J. Thomas, Baptist Mission Press, or the Rev. T. Boaz, Union Chapel, Calcutta;—and of the American Sunday School Union, to be had of Mr. T. Ostell—would suit this purpose admirably.

By always being watchful kindly and judiciously to bring forward Christian sentiments in conversation with our countrymen in our intercourse with them, and by constantly endeavoring to "provoke them to love and good works," we are persuaded that a useful influence might be exerted. Religious people should not shun the society of their countrymen, though it may require watchfulness unto prayer, and the help of Divine grace, to enable them to avoid compliances with evil customs, and to witness a consistent profession. The light of the serious Christian must not be concealed. His influence must be diffused through society, in order to its being of service.

We pretend not by any means to enumerate all the ways in which an active-minded, devoted Christian will make his influence to be felt amongst men in behalf of the Saviour's great cause. Indeed our object will have been gained, if these hints should awaken attention and inquiry on the part of any of our readers, as to the modes in which they can best "fill the measure of their days with usefulness." Particular circumstances will point out particular modes of doing good; to every person who sincerely desires to honor that gracious Redeemer who is so worthy of our highest honor and love,—to every person who considers the circumstances in which he is placed in order to glorify God in them—some way, we may feel assured, will present itself by which he can gratify the humble but ardent aspirations of his heart. At any rate, in the most unfavorable circumstances as to direct effort, the sincere Christian can still look upwards, and can spend his time in supplicating that influence of the Holy Spirit from above without which all effort is vain. Indeed, prayer should be regarded as the principal way in which a Christian can do good to men. "Prayer brings blessings from on high." Prayer is the divinely appointed mode by which the influences of the Holy Spirit are to be obtained, who is to "convince the world of sin, of righteousness, and of judgment."

Before concluding this paper, we would express our deep regret that so many Christians fail in regard to the general duty of doing good. "As ye have opportunity, do good unto all men," is a precept which many persons seem to neglect. Their piety may be described as contemplative rather than active, as personal rather than general. It consists chiefly in desires and exertions to secure its own hopes; and if the duty is acknowledged of endeavoring to promote the salvation of the impenitent and the ignorant, yet the efforts made in compliance with that acknowledgment, are too often general in their character, occasional in their occurrence, and cold in their tone of feeling. Well would it be for persons, whose religion is of this limited character, if

they would seriously consider the obligations which they are under to promote the glory of the Saviour,—if they would form a just estimate of the value of the soul of man,—if they would imitate the example of the primitive Christians, and aim earnestly and constantly to “turn many unto righteousness,” that so they may “shine as the stars for ever and ever.” We are sure that their own spiritual comfort and improvement would be greatly aided by such efforts for the good of others. “He that watereth, shall himself also be watered;”—and we should then hope to see the blessed kingdom of our Redeemer advanced among men with greater power and glory.

Impressive, beautiful, and encouraging are those texts of sacred Scripture in which our duty and our reward are connected together. With one or two of them we conclude these thoughts, commending them to the serious consideration of our readers.

1 Cor. xv. 58. “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

2 Cor. ix. 8. “God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work.”

C.

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## II.—*The Evils of Idolatry, and Blessings of Christianity, practically illustrated.*

[We have great pleasure in laying before our readers the following extracts from the unpublished Journal of the Rev. HOWARD MALCOM, deputed by the American Baptist Missionary Society to inspect their Missions in the East, and ascertain new fields of labor. The first extract exhibits a monument of Pagan superstition.—ED.]

### VENERATED CAVES NEAR MAULMEIN.

“Desirous of seeing the people as much as possible in their own retired villages, where foreign influence has never been exerted; as well as to ascertain their numbers, location, &c. from personal observation, I have just made two excursions into the interior, one up the Dagaing, and the other up the Salwen rivers. In the first, Mrs. Judson accompanied me, and in the second Mr. Judson himself. In the last we set out on Monday, April 25th, and were absent five days.

“The whole region immediately above Maulmein is alluvial, and the rock chiefly blue limestone of excellent quality. The country is flat, fertile, and beautiful. There are many evidences that it was once populous. In the days of its great-

ness it was probably independant, but, becoming alternately subject to Burmah and Siam, and suffering the losses of property and population incident to a border region between contending neighbours, gradually became almost depopulated.

“The scenery is rendered romantic, and very peculiar, by mountains rising abruptly from the level fields in various places, to the height of from 200 to 500 feet. Their base is often scarcely larger than their summit. In most parts, trees and shrubs cling to the sides, but in some places the castellated and perpendicular rocks project above the foliage, like the turrets of some ruined and ivy-grown tower. On the summits of many of them, apparently inaccessible to human feet, Buddhist zeal has erected pagodas, whose white forms, conspicuous far and near, remind the traveller every moment that he surveys a region covered with the shadows of spiritual death. Some of the smaller of these I ascended. My heart sickened as I stood beside the dumb gods of this deluded people, looking down and around on a fine country, half peopled by half civilized tribes, enjoying but half the benefits of this delicious climate, and borne on in generations to the chambers of death. They eat, and drink, and die. No inventions, no discoveries, no attainments, no enjoyments are theirs, but such as have descended to them age by age; and nothing marks succeeding generations but their decayed pagodas and their unblessed graves.

“Most of these mountains contain caves, some of them very large, which appear to have been from time immemorial especially devoted to religious purposes. The wealth and labour bestowed on these are sufficient of themselves to prove how great the population has been in former ages. I visited, in the excursions above named, three of these; one on the Dagaing, and two on the Salwen. They differed only in extent, and the apparent antiquity of the idols they contained. Huge stalactites descended almost to the floor in various places, while in others, stalagmites of various sizes and fantastic shapes were formed by the drippings from above. In each, the bats occupied the lofty recesses of the ceiling, dwelling in deep and everlasting twilight; but in one they seemed innumerable. The manure covered the bottom in some places to the depth of many feet. The flutter of their wings, when disturbed, created an incessant trembling, or sort of pulsation in the air, like that produced by the deep base notes on a great organ. In the dusk of the evening they sally from the mouth of the cave in a thick column, which extends unbroken for miles. The natives all affirmed this to be the case every evening, and Mr. Judson declared, that being once at the place with Major Crawford and others, he saw the almost incredible fact. This

cave had evidently been long deserted, except that a single large image at the mouth had before it some recent offerings, made doubtless by the few inhabitants adjacent, who have no other place at which to worship.

That which we last visited is on the Salwen, about 15 or 20 miles above Maulmein. The entrance, which is in the middle of a perpendicular but uneven face of the mountain, is enclosed in a thick brick wall six or eight feet high, making a vestibule of considerable size. The gate to this enclosure is entered by a path which winds near the base of the mountain, and nothing remarkable strikes the eye till one is within, when immediately a most impressive spectacle is presented. Not only is the open area filled with images of Gaudama of every size, but the whole face of the mountain, to the height of 80 or 90 feet, is covered with them. On every jutting crag stands some marble image, spreading its uncouth proportions to the setting sun. Every recess is converted into shrines for others. The smooth places are occupied by small flat images in burnt clay, well gilt, and set in stucco. Of these there are literally tens of thousands. In some places they have fallen, and left spots of naked rock, against which bees have built their hives undisturbed. Nowhere in the country have I seen such a display of wealth, ingenuity, and industry. But, imposing as is this spectacle, it shrinks to insignificance when compared to the scene which opens on entering the cavern itself. It is of vast size, chiefly in one apartment, and asking no human art to render it sublime. But the eye is confused, and the heart appalled at the prodigious exhibition it contains of idolatrous infatuation and zeal. Everywhere, on the floor and over head, under the jutting crags and on the hanging stalactites, are images of Gaudama, some perfectly gilded, others incrustated with calcareous matter, others mouldered—some fallen by time, some recently erected—some of stupendous size, others not longer than the finger—of marble, stone, wood, brick, and clay. Some, even of the marble ones, were so mouldered by time, that the features and fingers were obliterated. In the dark recesses in the roof, bats were heard, which seemed numerous, but could not be seen. Here and there were models of temples, kyongs, &c. of various sizes, some not larger than a water-bucket, filled with miniature idols. As we followed the paths which wound among the groups of figures, every new aspect of the cave presented new multitudes of images, till we were confused and sick. A ship of 500 tons could not carry the half of them.

“Where now are the successive generations whose hands wrought these wonders, and whose hearts confided in these deceits? Where now are the millions who resorted here to

confess their sins to gods that hear not, and spread their 'vain oblations' to such as cannot save? Now a Christian people rule in the land, and Christians send out 'light and truth.' Happy and auspicious dawn!"

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[Our other extract presents an animating picture of the blessed effects of our holy religion upon the rude heathen. Among the Karens there are now eight regular Churches; three near Rangoon, and the others in our newly acquired provinces. In the case now presented, a number of Christian families have collected together, and established a new village 20 miles east of Tavoy.—En.]

"Two days' journey from Tavoy, a considerable number of converted Karens have been formed into a Christian village, the heads of every family being members of the Church. These Christians now amount to about 200, and conduct themselves with exemplary rectitude. By the aid of the Missionaries they have obtained goats, bullocks, an oil-mill, seeds, &c., and with these, and still more by the increased industry they have been taught to practise, they have been enabled to cease their wanderings, and acquire very many comforts to which their countrymen are strangers. Cleanliness, in which Karens are universally very deficient, has been attained in no small degree. The men have been exhorted to raise plenty of cotton, and the women induced so to apply themselves to spinning and weaving, as to furnish every one of their families with a change of raiment. They now wash their garments often, which before they scarcely ever did. The ground under their houses, which always used to be a receptacle for filth and vermin, is all swept out clean every Saturday afternoon, and the rubbish burnt. On Sunday they come to public worship perfectly clean, and as their costume covers the person entirely, the sight would please the most fastidious American eye.

"But it is the spiritual change visible at Meeta\* which is most delightful. In this respect they present a most attractive spectacle. Punctual in all their devotions, they fill a large zayat on the Sabbath, and manifest a decorum and devotion far superior to any thing ordinarily seen in America. Being a musical people, and having a book of above a hundred hymns composed by Mr. Mason, they, almost without exception, unite in the singing; and to my ear their psalmody was correct and sweet. After a prayer or a benediction they all utter an audible 'Amen,' remain silent on their knees for the space of half a minute, and retire in perfect silence. Mrs. Wade has been in the habit of holding a daily prayer-meeting with them at sun-

\* The name given to their village, importing, literally, "Love:" it is sometimes called Meeta-myu, "City of Love."

rise. Before daylight some always gather at the *xayat*, and commence singing hymns. As soon as Mrs. Wade is seen issuing from the door, they strike the gong, and presently the multitude come together. It is remarkable that not one member, male or female, refuses to pray when called upon. On Sunday a Sunday School is held in the morning, at which all the children and young persons attend;—those that are not professors being formed into one company, and the others into another, superintended by the Missionary and his wife alternately. Public worship and preaching is held morning and evening. The afternoon is often employed in baptizing or administering the Lord's Supper. When this is not the case, prayer-meetings are held at the houses of the sick.

“Some fifty or more members of the church live at different distances in the country, as far round as five or six miles. These attend punctually, generally walking in on Saturday afternoon, that they may lose no part of the blessed day, and its loved observances.

“It will of course be supposed that this people, so lately wild and wandering, without books, and without even the forms of religion, and furnished as yet with no part of the word of God in their own tongue, but a single manuscript copy of the Gospel of Matthew, would be exceedingly ignorant of the claims of Christianity. They are indeed so. But it is most exhilarating to see the readiness and cordiality with which they enter into the performance of every duty, so soon as it is made known to them. Time would fail to describe all the instances which illustrate this remark; but one or two may be named. Mrs. W. had on one occasion read to them that chapter in Matthew which, describing the judgment, speaks of visiting Christ, (as represented in his disciples,) when sick, or in prison, or a stranger, &c. They at once saw how regardless they had been of persons under sickness and sorrow, and the very next day began to perform charitable services such as they had never thought of doing before. A poor widow who had a leprous sort of disease, and a child about ten years old similarly affected, were among the first objects of their awakened benevolence. Many of them went to the house, and performed various repulsive offices for her and her child; brought water,—cleaned the house,—gave them rice and other articles; and so enriched and comforted the poor creature, that she was bewildered with delight. These attentions have continued constantly. Another who was bedridden with loathsome sores, was attended to in the same way. Since that time no one around is suffered to want any thing which the rest enjoy. All their kindnesses are done with studied concealment, and can be learned only from the beneficiaries

themselves. To avoid ostentation, they often carry their gifts in the night.

“The change in regard to temperance is not less remarkable. Unlike the Burmans, whose religion utterly forbids strong drink, and who scarcely ever taste it, the Karens used it *universally*, and generally to excess. Every family made arrack for themselves, and from oldest to youngest all partook. Drunkenness and all its train of horrors was rife among them of course. But no sooner do any become serious inquirers, and consort with the disciples for further instruction, than they totally abandon the cursed thing. In Meeta, therefore, not a drop is made or drank. The children of the very men who were sots, are growing up without having even seen it. The consequences, as to domestic peace and general welfare, may be supposed.

“These generous traits are exhibited in other points. On being told of the persecution of Moug-San-Lone and others at Rangoon, and how they had been chained, imprisoned, and excessively fined, they unexpectedly proposed subscribing toward paying their fines and releasing them from prison, and ‘out of their deep poverty’ actually sent to Rangoon 50 rupees for this purpose. They have built, of their own accord, a sufficient house for the residence of their Missionary and his family, a *zayat*, &c. A greater evidence of Christianity generally is seen in their missionary zeal. Those whose abilities as assistants or school-masters, warrant the Missionaries in sanctioning it, are ever ready to part with their families, and go wearisome journeys of six months at a time, among distant villages, where they are utterly unknown, carrying on their backs tracts and food,—sleeping on the way in trees, or on the ground,—and enduring many privations. Young men, whose services are very important to their aged parents, in cleaning jungle and planting paddy, are readily spared, and go to various points, teaching school during the rainy season, for which their salary is from three to six rupees a month—half what they could get in other employ. About twenty school-masters and assistants are now thus employed. Mr. Mason in his excursions has baptized many converts who were brought to the knowledge of the truth by these assistants. His last journey among the retired villages, between Tavoy and Mergui, has been cheered by the reception of a number of such.

“I might add very many interesting facts and incidents which, when I heard them, filled me with pleasure and thankfulness on their behalf. But I am not drawing a picture for the sake of exhibiting glowing colours. Christian benevolence does not depend for continuance on success in its endeavours. If it did, however, the town of Meeta, amid the solitude of the

great mountains of Tavoy, exhibits facts, which, if they were all the effects our Mission could boast, are sufficient to assure the most incredulous of the blessedness of our enterprize. When one's endeavours to do good fail, it is sweet to see those we meant to benefit grateful for our interference. And when good is really done, our pleasure is often neutralized by the pain of being ungratefully requited. Those who support our enterprize ought to know, that this people testify aloud their continual gratitude and joy for the knowledge of Christianity. They often compare their former degradation and misery with their present comforts and hopes. The native pastor of the Meeta church frequently speaks of these things in moving terms, himself once a sot and cruel. The Missionaries cannot remain in the forest during the rains, so that this church is left six months in the year to itself. Their return is the occasion of a general rejoicing. When they are ready, many come to Tavoy, to accompany them out; and as the way is long, over rugged mountains, and often along the bed of a torrent, and his bearers therefore can each carry but a small load, they gladly carry portions of the articles to be transported, and where the path is sufficiently plain, carry Mrs. Wade or Mrs. Mason in a litter. As the long file winds under the trees, and along the narrow crag, songs of Zion echo among the dark recesses, and religion wears at once her aspects of industry, cheerfulness, benevolence, and thanksgiving. Warned of their approach, the villagers come forth in troops some hours' walk, and after most glad and affectionate greetings, fall in behind, (for the path admits no double file.) and the lengthened train comes into the village with great joy.

“Nor is Meeta alone in its brightness amid Burman shades. All along through the jungle as far as Mergui to the south, and above Moulmein on the north, Karens are turning to God. The Missionaries properly discourage their always collecting into exclusively Christian villages; but in some cases it seems expedient and necessary. Among the Karens in the Tavoy provinces are the following churches, beside Meeta, which are also regular out-stations.

“*Toung Byouk Galae*, two and a half day's south of Tavoy, 16 members, 25 inquirers. *Pee-kah*, four days' south of the last named church—15 members, 43 inquirers. *Kah-pah*, three days' south of *Pee-kah*, on a stream of same name, navigable for boats—20 members, and within a day's walk, 34 inquirers, most of whom have asked for baptism. *Tah-mlah*, on the Tenasserim, three days from Mergui—9 members. All these have good places of worship built by themselves—each has a native pastor, and a Christian school-master. There are also in the region six other schools, under Christian masters;

and measures are in train to form others. On an average, last year, ten learned to read in each school, some of whom are middle-aged, and some quite old persons. The names of the pastors are not given here because, being young men, they are changed every year, to give each an opportunity of being with the Missionary half his time in the acquisition of Christian knowledge.

“A theological seminary has been established for the Burman Mission, which numbers about 25 students, half of whom are Karens. The English language is to be taught to all who are not too old to commence it, and who wish to acquire it. It is located for the present at Tavoy under the care of Rev. Mr. Wade, who is master both of the Karen and Burman languages.”

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### III.—*The Temperance Question—a Convert.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I have rejoiced to find your periodical advocating the cause of Temperance. I long felt jealous of the society, and its operations; and a whole host of prejudices, many of them *English* prejudices, were arrayed against it. I used to rummage up all the arguments I could find against such a society, out of pure revenge; or if there was any other motive, it was to keep conscience quiet; for, to tell the truth, I loved to take a *little*. But I was at length called in Providence to witness the triumphs, the holy, hallowed, blessed influence of Temperance Societies in America and some parts of England; and although I resisted as long as I could, I at length submitted to the power of truth, and espoused the cause.

One of the first things that led me to change sides (after what I had seen and heard) was being forced by several circumstances to reflect upon the triumphs of *anti-temperance* principles. A man that I had known for several years.—a good-natured, honest, industrious neighbour—was in the habit of indulging in periodical fits of intoxication; and after one of these seasons of dissipation, while I was on a visit to my native home, he put a period to his existence from pure wretchedness of mind. In the same town I also saw the man under whose instructions I first entered on the busy scenes of life, and who was then a most noble-hearted, generous, intelligent fellow, running about with only one sleeve to a wretched coat—a miserable, despised cad at a stage office. I was grieved to the heart at the sight; but when I inquired into his history, I found he had gradually acquired habits of drinking; he in consequence neglected his affairs, became a bankrupt and a sot. His amiable wife died of a broken heart, and three of the finest children in the world were immured in a work-house, and were at that moment, from being as amiable and gentle creatures as could be met with, growing up as coarse and vulgar as the commonest clodhoppers.

These facts, under the circumstances in which they occurred to me, obliged me to reflect that they were but a specimen of thousands of similar cases every day taking place in different parts of the world. I was

forced to admit that even the profession of religion was no safeguard against it ; for when once a disposition to consider the case possessed my mind, I could easily refer to instances enough to make me tremble, of the best and most respectable Christians having fallen ; I could, within my own sphere of observation, refer to Ministers of good standing and talents who had fallen, gradually but finally, before the cruel despot. Yea, women, Christian women, wives of Christian Ministers—one—two—three—(Ah ! I might go on)—who had also fallen. One, while I was in my native land, well known in India, as the wife of a clergyman who died in peace in Calcutta, became a nuisance to her friends, was obliged to leave them, spent all her income in filthy drink, and died most miserably in an obscure lodging in London. No man is safe—a woman is still less so—who indulges in the use, however moderate, of spirituous liquors. It is an enemy which gradually and imperceptibly, as the minute hand traverses the dial plate, advances towards its object—the ruin of body and soul.

I have totally abstained from all kinds of fermented and distilled liquor amidst very hard labours, and in severe climates, and I am in every respect decidedly better for it. My general health was never so good as now. I am free from bilious attacks, headaches, and many disagreeable symptoms to which I was formerly subject. Besides, living as I do in the country, there is a considerable saving of expense and trouble. I do not keep any kind of liquors, excepting a bottle of brandy to be used in cases of emergency as a medicine, in the house ; nor will I.

I acted on the principles of abstinence some time before I joined a Temperance Society, and did so from conviction that it is the duty of every philanthropist. My last strong-hold was the singling out a particular vice against which to enter a peculiar protestation. But I at length reflected, that directing especial efforts against any particularly crying evil, is neither affording sanction to others, nor weakening one's general detestation of them. Did Howard forfeit his claim to be a Christian or a friend to general morality ? or did he weaken any of the obligations to general benevolence, because he chose to fix on one class of wretchedness, and determined to effect its amelioration, if not extinction ? No. Nor does the temperance man undervalue any other command of God, because the circumstances of the case call him out to especial efforts in behalf of it. The ruinous effects of anti-temperance principles upon the morals and property of the Christian church demand that it should do as a body, what Howard effected as an individual.

I did not, however, intend writing a word of all this when I began my letter. My object is to invite the attention of some competent person to the preparation of a tract, in the Bengálí and Hindustání languages, on the subject of temperance, for the use of Native Christians. Intoxication in various ways threatens to be a dreadful evil in our infant churches. Two cases have just come before me ; one person we were obliged to exclude for this sin, and nothing, I am persuaded, but the most careful abstinence by the pastors of Native churches, and vigilant circumspection with reference to this point, will be a sufficient antidote to the incipient evil.

A tract on this subject is not less needed for our East Indian friends. They are, from motives of pure, but mistaken kindness, the great seducers of our Native converts. The Native Christians are invited to their houses ; liquor and other things are given them, and when reluctance is manifested by the natives, they are pressed upon them, until they are almost taught to believe it is a characteristic of a Christian to use such things !

It would be easy to dilate upon the disastrous consequences of allowing our Native Christians to be thus corrupted, without our attempting some remedy. Those for whom I write will at once perceive them.

Some time ago I saw a notice of the tract entitled *The Wonderful Advantages of Drunkenness*, translated into the Singhalese language, and which produced a wonderful effect. In the absence of a more suitable one, this might be of good service here, especially with an introductory line, stating that there are many ways of becoming intoxicated,—such as smoking and chewing intoxicating drugs,—as well as by drinking intoxicating liquors.

I can only add, that if any brother will prepare a tract in Bengáli, I will do my best to give it circulation, and translate it into the language with which I am familiar.

Your's,

MITRA.

October 14, 1836.

#### IV.—Critical Observations upon Col. i. 15—20.

The exegesis of these verses is of no small difficulty, involving, as it does, such fundamentally important considerations with regard to the person of Christ. In the effort to give a Bengáli rendering of it, this difficulty was peculiarly felt. The following remarks are thrown out, not in any manner dogmatically, but rather to bring the subject before biblical scholars, in the hope that discussion may elicit some valuable information, and throw further light, not only upon this single passage, but on many others; the determination of which, exegetically, more or less depends upon it.

1. The first inquiry is as to the meaning of *εικων* rendered in the E. V. image—"the image of the invisible God." Now that which is not simply *unseen*, but essentially imperceptible to sight, *invisible* in the full meaning of the term, cannot be imaged; that which has no form or parts cannot be figured, as to the substance, by any sensible representation; hence I gather that *εικων* in this passage, and similar ones of Scripture, must bear the sense of *official representative*—not then in Bengáli *প্রতিনিধি* but *প্রতিনিধি*; for though the former does admit occasionally of the meaning 'representative,' it is because both the representer and the represented are *visible* forms. It is then as meaning an official representative, that I take *εικων* to be here employed—as in 1 Cor. xi. 7, where the *man* is said to be "the image of God," *εικων θεου*, in regard to his superiority and dominion over the woman. Hesychius explains *εικων* by *χαρακτηρ*, which is the word employed in Heb. i. 3, rendered in E. V. "express image." Whence in that passage also, if the proposed notion be correct, the rendering should rather be '*representation*' or '*representative exhibition*;' in Bengáli *প্রতিনিধি*. The *απαυγασμα* preceding is not opposed to this, denoting by a figurative reference to the splendour of the sun, as reflected from another body, the majesty and august dignity of the being represented, as well as of him who is his representative.

2. Again *πρωτότοκος* is to be explained. The reading *πρωτοτόκος*, differing merely in the accent, contended for by Isidore of Pelusium, by Erasmus and Michaelis, is not supported by MSS. Besides, as is well shewn, *πρωτοτόκος* is the attributive of a mother, (*ἡ πρωτος τελασα*,) not of her offspring; and can only by a catachresis be applied to a male producer, (*পিতা* or *অদিক্তর* in Bengálí); while *πρωτότοκος* is *ὁ πρωτος τεκθεις*, 'first-born.' Again, as the first-born son among men is heir of all things, and head of the household next after his father, or next immediately under him even during the life time of the latter, so it is applied in SS. in very many passages, to denote the chief in authority; supreme in dignity; one of the highest excellence. Thus in Rev. i. 5, as well as in the 18th verse of the passage before us, Christ is called *πρωτότοκος εκ των νεκρων*, the first-begotten of the dead, i. e. not merely the first who rose from the dead (though even that he was not, strictly speaking; for scripture relates not one or two, but numerous resurrections of saints previously occurring) but chief ruler, supreme Lord over all departed spirits, as well as Lord of the kings of the earth, i. e. Lord of both worlds, of the living and the dead. So I take it to mean in the passage before us.

For without mooting the question of eternal divine generation, still less without resigning in any item the divine nature and eternity of the *λογος*, this rendering is supported as well by the entire sense and coherence of its connection, as by the same application in many other places. Thus in Rom. viii. 29—God declares his purpose of rendering the redeemed among men "conformed to the image of his Son, that he might be the first-born among many brethren;" where *εικων* and *πρωτότοκος* both occur as here, and clearly in the senses I have affixed to them above—men being made to bear the resemblance of Christ in official adoption into the family of God, and Christ constituted the chief, head, and ruler among them, as the eldest son over the household of his father.

3. The next word is *κτισις*, here rendered 'creature' and generally elsewhere 'creation.' Now whether we read *πρωτοτόκος* or *πρωτότοκος*, 'the first producer of all creatures, or the first among them,' we find ourselves involved in no small difficulty; for there is no attribute of the one God more essential to his undivided Deity, nor more incommunicable to another than that of creation—and in Bengálí *অদিক্তর* used by Mr. Yates, or *স্ব* as by Dr. Carey, can only apply to the one supreme cause and origin of all created things. So that though we render the passage in Heb. 'by whom also he (God) made the worlds' in reference to visible creation, still, if we read *πρωτοτόκος*, we find *the Son* but the instrument by whom *God* produced it; on the other hand *πρωτότοκος πασης κτισεως* would, I apprehend, necessarily imply

that the Son was but the first produced among the produced—the first creature among creatures. I therefore recur to another rendering of *κτισις* of which there is an instance in 1 Pet. ii. 13, rendered in E. V. *ordinance*—‘submit yourselves to every *ordinance* (*κτισει*) of man.’ I use this rendering in Col. i. 15—both as called for by the connexion of the whole passage and as exactly fitting in with the proposed translation of the other words *εικων* and *πρωτότοκος*.

In confirmation of the preceding remarks, I observe that our Lord is, throughout the passage before us, exhibited to us as the first in dignity, the supreme among all the rational creatures of God, whether dead or living, visible or invisible (to human eye). There is no reference to inanimate creatures, but only to intelligent agencies and grades of office. The whole argument is to establish Christ’s superiority and supremacy; but there could be no question of this in regard to things inanimate—therefore not the whole visible creation is here in view, but all orders of being and constituted intelligences. I now, with much diffidence, propose the following rendering of these verses, and trust some abler hand will either correct any misapprehension therein, or confirm and improve upon it.

“Who,” i. e. Christ, “is the representative of the invisible God, possessing the right of the first born, (i. e. supreme in dignity and rule,) over all constituted authorities (or created orders of being). For by him were they all constituted (or appointed,) whether they be in heaven or upon earth, seen or unseen, whether thrones, or dominions, or principalities, or powers, (i. e. under whatever name and in whatever gradation they be established)—they were all appointed by him and for him, i. e. to be under his supreme authority. He also is before all (whether in time or dignity), and the whole are preserved or maintained by him. He, too, is the head of the body, the Church; he is the head of the dead, holding the right of first-born among them, in order that he may be sole chief among *all* (created beings). For in him God pleased or willed that all fulness of dignity and authority should meet, and so abide in him; that by him he might also reunite (or reconcile) to himself all, whether on earth or in heaven, making peace (between God and them) by the blood of his cross. Thus re-collecting angels and men, the Church militant and Church triumphant, under one holy and happy rule for ever and ever. Amen, so be it!”

CINSURENSIS.

V.—*Colonial Prosperity, identified with the Observance of the Sabbath.*

We read with much satisfaction, in an extract from the *London Courier* respecting the process of training for civilization under which a small colony of the aboriginal inhabitants of Van Dieman's Land have been placed, in charge of Mr. Robinson, an incidental but therefore the more valuable attestation given to the value, in a national point of view, of the institution of the Sabbath. "A temporary structure," says the extract, "has also been put up as a church, and there *voluntary* attendance is, we learn, universal. Several have learned to join in the church music, in which they appear to take much delight. The observance of the Sabbath, indeed, serves in that, as in all other cases, as *one of the best of all means*, and better than any that men could devise, for the advancement of their civilization." It is a certain truth, that "the wisdom of God is wiser than man," as much so as "the power of God is stronger than man." If we reflect only for a moment on the condition of a people, in any stage of progress towards a civilized state of society, immersed without any interval of intermission whatever, in the cares, the business, the pleasures, the follies of the world, and "the labours for the meat that perisheth," and contrast this with the far different condition of a people among whom a stated interruption to these regularly occurs, at intervals not too near so as to render temporal business too desultory, ineffective and unproductive, nor too far asunder to obviate the danger of an entire absorption of all the powers and regard of men in temporal and earthly considerations and pursuits, toils and pleasure alike, we shall be able to appreciate the value of a *Sabbath* to our race. Nor is the argument unstrengthened if we advert to those cases in which its established sanctity is commonly violated, and to the moral, intellectual and social injury thence occasioned to its violators and the community, set in contrast with the moderation, the religious temper and principles, the sobriety, the order, the regularity, the justice and kindness, the mildness and decency, the quietness and peaceableness of that portion of any professed Christian community in which the Sabbath is duly regarded. It is a clearly ascertained fact, that with the breach of this divine institution originates the largest proportion of social crimes, especially among the lower orders in society; while equally certain that the observers of the Sabbath are the very best and also the happiest members of the community; and that with the measure of outward and personal regard paid to the day of rest,—always connected of course with religious exercises, public and private,—may the civilization of any neighbourhood be identified. These facts ought ever to be kept in mind by Missionaries and other philanthropists all over the world, in their efforts to promote the civilization and general as well as moral improvement of our race. It may be assumed as an axiom in policy as well as in religion, that the Sabbath was made for man, and is clearly adapted to the promotion, in the highest degree and most certainly, of his earthly and civil as well as of his spiritual and eternal welfare.

CINSURENSIS.

[We should be much obliged if some one of our esteemed correspondents would afford us a paper on the Indian sabbath. We mean on the means by which the claims of the sabbath can be most efficiently complied with in India.—ED.]

VI.—*On the Obligation upon all Christians to labour for the Salvation of the Heathen around them.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

It was written against certain of the primitive Christians that, "they had a name to live and yet were dead." How applicable is this to many of us in the present day! It is easy to deceive ourselves, and fall into the pleasing belief that we are Christians, and to anticipate all the glorious promises of the Gospel, merely because we are outwardly moral, and take our place with regularity at church,—have perhaps family worship in our homes,—subscribe our mite to charities or towards the propagation of the Gospel. All these, though indispensable duties, may be attended to merely to comply with the decencies and customary habits of the outward Church, and may still leave us far short of real Christianity.

This may seem an uncharitable conclusion; but the only standard by which we can judge, is the Bible and the instructions of our Saviour and his Apostles. They represent the life of a real Christian as a life of *activity* and *effort*, and compare it to "a war" that never ends—"a race"—a course of "*self-denial*," "*of watchfulness*"—"a *fight*." Christians are represented as "*a peculiar people, zealous of good works*"—"lights" to the world around. Alas! how few answer this description! how dimly do our lights burn, if the taper be at all alight. Generally speaking, the mass of Christians live in ease and indolence, seeking their own comfort more than the glory of God. *Self-denial* is scarcely known amongst many. Yet we are told "by their *works* ye shall know them."

Let us consider our position in India. Here is a Christian church scattered among the heathen population. What would the Apostles and the Saviour expect from his followers, thus, in the wise providence of God, placed amidst surrounding heathens?

The Saviour assuredly expects that Christians, *his* followers, shall "let their light shine," shall be as "a city set upon a hill,"—*each* in his own immediate personal sphere, using *his* efforts to communicate the glad tidings of salvation to those "who sit in darkness," as well by example as by instruction. Assuredly each of us will be held responsible that he brings up *his own household* "in the fear of God," and in the knowledge of the Saviour of mankind, who said, "He that is ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh" to judge the world.

Now what is the fact? Let us look around upon the Christian families, whose heads are even religious and conscientious persons. Surely it is not uncharitable to say, and they themselves will acknowledge and lament the truth, that the general standard of Christianity is far too low. Many will acknowledge that they live under the reproach of conscience for the neglect of plain Christian duties. Generally speaking, what do they more than others? They live in affluence, they have their luxuries, elegancies, servants—give, of their abundance, but a little in charity or for public institutions,—month after month accumulating money for *their own use*,—living almost entirely for *themselves*. Where is the “*self-denial*” required by Christianity? and what are they *personally* doing for their Lord and Master’s cause? Alas! do not these questions bring condemnation home to most of us?

Do we, as Christians, visit the sick of the poorer classes? do we ever *personally instruct the ignorant*? are not the talent and treasure, *the knowledge of salvation*, entrusted to us, as far as we are *personally* concerned, “buried in the ground?”

It is not enough surely, that in their private chambers Christians bend the knee in worship. Christ will expect that they *communicate to their household the knowledge of his name*. Does not every lukewarm Christian reproach himself, when he looks upon the numerous heathen servants, by whom, in the decrees of Providence, he is surrounded; when he reflects that, as far as he, their Christian master, is concerned, nothing has for years, been done to communicate to them the truth of Christ, the only Saviour of mankind? and that they might as well have been in the household of a moslem or an idolator! Has he placed in their hands the Scriptures, in which are found the glad tidings of salvation? Has he dispensed to them any Christian instruction? Has he not rather lived to himself, neglecting these plainest of Christian duties?

It may be asked, how shall Christian instruction be communicated to our heathen domestic servants? Easily, if the Christian master be *willing to perform his plain duty*. Instances could be given where this *has* been done. In order to shew the practicability of it, one may be adduced: a gentleman who had about 15 native servants, conceiving it a duty incumbent upon him as a professing Christian, to communicate to those whom the bounty of Providence had intrusted to his care, the knowledge of “the true God” and of the way of salvation, resolved that he would obey this call of conscience, and instruct his heathen servants, and make known to them “the glad tidings of salvation” and the moral law of God. He quietly told them of his intention to open to them the sources of instruction, and

mentioned his plan of assembling them for an hour every Sunday, that he might read to them the book of heavenly wisdom.

On the next Sunday they were all assembled cleanly dressed, and took their seats upon the floor, ranged around the room. It was a scene of much interest. A portion of Scripture suited to their understandings was read to them in *their own language*, and for the first time this little heathen congregation listened to the solemn and heart-touching words of the divine Saviour, "who taught as never man taught!" A Munshi was employed to read, and all seemed to take an interest in the appropriate explanations which were addressed to them.

Sunday after Sunday the servants willingly assembled in the same manner. Had any one of them objected to such salutary tuition, he knew that he could at once receive his wages and retire, to make room for another to whom employment would be an object, and who would enter the service knowing that this was *the custom* of the establishment. But where such was the practice of a Christian family, retirements would probably be few; for servants would speedily acquire a feeling of security for kind and considerate treatment from such masters, a feeling which none know better how to appreciate than natives.

Now those who desire to adopt such a course of domestic instruction, if unable to read themselves, can easily employ a *native reader*; and from the Scriptures and other books now available, materials for instruction may readily be found.

Surely this effort to give instruction to servants is *incumbent* on all Christians. Your advocacy, Mr. Editor, will not be wanting to effect such a change in our general habits and standard of practice. Your pages may, with God's blessing, do something towards accomplishing so desirable an object. To many they will probably convey the message, "Thou art the man," "go thou and do likewise."

It would seem a duty worthy the sacred advocacy of the *pulpit*, to urge upon all Christians in India "so to let their light shine," that each Christian family, in this heathen land, might be the means of proclaiming to many the invitation of Him who said, "I am the *way*, the *truth*, and the *life*;" "without me ye can do nothing;" for "there is no other name given under heaven whereby men can be saved, but the name of Jesus Christ."

Were all Christian *ministers* to set the example of this domestic instruction of their heathen servants, many would be likely to follow, and with God's blessing it might become amongst Christians a test of real piety to do so; and who can say what good might not result? The Scriptures in the native languages would thus come much more into requisition among the people, growingly desirous to "search and see if such things were

so ;" and where all now is dormant apathy, idolatry, and delusion, truth thus " thrown upon the waters," like a stone falling upon the still surface of a lake, might gradually spread in widening circles all around.

Surely all *Missionaries* in particular, ought to assemble their heathen domestics for instruction. If some servants should resign their places, others may be expected gladly to become candidates for the vacancies. All ministers of the Gospel ought surely so to regulate, in this respect, their own domestic establishments, that others " seeing their good works" may follow their example.

This important subject may certainly expect your frequent advocacy. In Calcutta, I believe, there is a Society, through which *Readers* may be obtained for this very purpose of communicating Christian instruction to house servants. Would not the extension of this plan throughout the stations in the interior of India be good and useful? Might not every Christian minister have attached to his establishment a *Reader*, to attend at stated times in the families of those who desired to perform their duties towards the heathen servants entrusted to their care?

Might not the *Missionary societies* send native Readers to be attached to the Clergymen at all the large stations, such as Benares, Cawnpore, Meerut, Delhi, Agra, Kurnaul, Neemuch, &c. that, in addition to his other duties, families might avail themselves of his services in reading to their servants? And assuredly every Christian master would, on the Sabbath night, lay his head upon his pillow with a happier consciousness of having done *his part*, when he had thus,—(himself being present always, for this is essential, the *influence* being *his*,)—performed a plain duty in communicating the glad tidings of salvation to *his own household*.

August 2, 1836.

X.

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#### VII.—Notes of Original Sermons, by JOHN FOSTER. No. IV.

LUKE xvii. 5—*The Apostles said unto the Lord, " Increase our Faith."*

We are not accustomed to much *exactness* in the use of the term *Faith*. In its strict acceptation, it means *Belief* or *Testimony*. But it is often used to express belief on any evidence short of demonstration. And it is often used for *mere belief*—simple assent of the judgment. Yet it has another and higher sense, in which it is generally used in Scripture; viz. as denoting such a belief that *the proper effect of that belief accompanies or follows it*; it is therefore an *influential belief*—a persuasive belief—an efficacious conviction. Taken in this sense, we easily see that man, as a *moral agent*, can be nothing scarcely, *without it*.—We say as a *moral agent*; for there is some portion of the action of his nature which may be called merely *animal*—some *mechanical*—some *instinctive*, perhaps, and some merely the action of *habit*. But after this exception, it is plain, through-

out the great system of human action, that men act *because* they BELIEVE something, are PERSUADED of something. They apprehend the value or desirableness of certain objects or effects—believe that certain ways of action will attain them—*therefore* do those actions. This is the manifest state of the matter, over the whole field of men's temporal interests and pursuits, in all their numberless departments. Now this is *true Faith* in exercise on subordinate concerns—that is to say, it is persuasive belief, or *efficacious conviction*. In the subordinate operation then, "the Son of Man" did "find faith on the earth" in very great abundance, and would, if he were to come now. In this lower sphere of its exercise, faith has the advantage of powerful causes contributing to "increase" it. For example: men feel a very lively interest about its *objects*; therefore, what they do believe about them, they will believe with great force: their *conclusions* are *impulses*;—they are inquisitive and diligent to ascertain—they are making frequent practical applications and trials—they *communicate* a great deal with one another on the subjects of their belief and active interest. The belief of many will be *concentrated* in the belief of each ONE. Belief has the capacity of "legion." You see the consequence—men are decidedly convinced and assured on a vast variety of matters, and the conviction is *efficacious*; for they proceed accordingly.

Now, the thought will sometimes occur, Could but this state of men's minds be transferred or extended to the higher matters: so that *Divine* truth declaring Divine realities should be extensively and clearly apprehended, firmly believed, and influential and efficacious in consistency with that belief! But how easily may we think and talk! what a good thing this would be for all mankind—and at the same time *forget ourselves*! How little *selfish* when *this* order of interests is in question! But the disciples were thinking of *themselves*, and so should *we*. Consider—our *faith* is our spiritual, our Christian power. In Scripture it is continually exhibited under this character of *power*—its deficiency therefore is our *spiritual weakness*. It is that by which, according as it is *great* or *small*, we may turn all things to our highest advantage, or carry on but a *profitless commerce*—may "conquer the world," or hardly be sure that we are not its slaves—may do much for God, or but bring him such a tribute as we should be utterly ashamed to think of formally offering to him. Now it is quite certain that a true judgment will find it *too little* in *any* man; and the first great matter is to be *sensible* of the deficiency and the want. Think, a moment, in what manner men are affected with the sense of *want*, under deficiencies of other kinds: e. g. in the case of a great prostration of bodily strength—under a deficiency of temporal means—of *any* kind of *power* which we earnestly covet. But then *Faith*! Shall a deficiency of that glorious Power excite no painful *sense of want*—no earnest desires?

The deficiency of faith, and the necessity for its increase, may be considered and proved with respect to. 1st, its *objects*; 2nd, its *practical results*.

First, as to its objects. Consider for one thing, the *compass* of our faith, relatively to the extent and number of its proper *objects*. For the objects of faith, there is all that the Divine revelation tells us of past—future—distant. Let a man look at the Bible—a man who often reads it—and reflect for a little while *what he knows there is there*, like one ascending to the summit of a lofty hill to look round. How wide and vast and various a view! Now all these are things which God judged it necessary to speak of to *men*. He perfectly foresaw all; that we should have the means of knowing of other things and by other means—but not the less for that, he judged it indispensable to *speak to us himself* of all these things which his revelation contains; and are we prepared to tell him, that he has spoken to us of far more things than were of any need, propriety or use? or to mark the parts which might more properly have been omitted. If not, the scope, the compass of our faith ought not to

be such only as if he had told us, in his revelation, a great deal less. But then the question is, whether our faith,—that is to say, our *influential belief*—correspond, in any due measure, to this wide and rich extent of the Divine communications. What is our *general consciousness* in answer to this question? Have we the ready immediate evidence, in our own feelings, that our faith is extended in an ample compass of light, conviction and power, over the field of revelation even to its boundaries? or is it miserably circumscribed? Our *general consciousness* will soon testify to the too narrow scope and extent of our faith, *relatively to its objects*. But it might be a profitable exercise, sometimes to try it in *particulars*. Go to any special parts of God's Revelation, one after another, and say—“Here is something for my faith,” i. e. for me to believe and be in a right manner affected by. Has my faith ever been here? has this really been taken within its compass? ‘Tis true I did not discredit or deny this, or this. But has it ever been to me that which the Divine Spirit wrote it here for? Has it been to me that instruction, impression—holy influence, for which it was designed? If not—then my faith has not extended to this, has not included it. And even now, is my faith acting upon it; or it on my faith?” How often, in such an exercise of trial, shall we find cause to repeat, “Increase” our faith! Widen it—enlarge its scope—let it comprehend far more of God's communications. Let us not say, there is nothing here for faith, in such a sense of the word. Consider in what manner it is probable the most devout men may have thought and felt upon even this part of God's communications.

Let it not be objected, that this seems to be making every thing equally important in the Divine Revelation—certainly not. There are matters inferior and matters supreme; but one thing is very certain,—that the more effectually faith is exercised on the supremely important things of God's revelation, the more will be found of what is instructive and beneficial in the inferior ones—the relation and connexion of the less with the greater will be the more evident and striking.

Then, if we advert to the grand matters of Divine Revelation, which are to be the chief objects of faith, we shall have to deplore its deficiency, and say, “Increase our faith,” for how mighty is the demand made upon it by the most awfully important realities and doctrines, manifested by this Divine light! that is to say, if our faith is to bear any proportion to them. We hardly need to name among them the existence and glorious attributes of the Almighty—(though it is revelation that has manifested this grand object to faith—that is to say, the true and clear idea of such a Being.) Transcendent idea! One Being who is the infinity of all possible excellencies! If there be an Atheist, think what is blotted from his soul! But we believe—how do we believe? By forgetting? by disregarding?

It is one of the grand things of Revelation that we really are destined to another state of existence, and to live for ever. Now with what measure of competence does our faith meet this its most solemn object? Let us honestly judge by the tendency of our thoughts to advert to it—its habitual nearness to our minds, as if it were impending over them—by its instant suggestion in our forming of plans and projects—the depth of feeling and interest with which we dwell upon it—the extreme sense of reality—the instant falling of all other things and considerations to an inferior rank—the overpowering force with which it is ever ready to come in—the progressive increase of its power as we are going forward—its becoming more and more decidedly a cause of pleasure. All this is faith, with respect to one of the great objects. If there is far too little of all this,—then, “Lord, increase our faith!”

Another conspicuous point in Divine Revelation for faith is, that the condition of man is wretchedly fallen, and depraved, and ruined. The

testimony to this from matter of obvious fact, too, comes in with a flood, a torrent of evidence. Now for our *faith*, as directed to *this*—is the *pride*, that would deny it, borne down? Do we habitually *recognize* this sad fact in thinking of the justice and attributes of God? Is it the one thing which, incomparably beyond all others, we are anxious to be delivered from? Does it completely reduce us to be willing to be objects of *mere mercy* before God? Does the consideration of it perfectly dispose us to welcome with gratitude and joy *any* method which the Divine mercy may choose and exhibit for our deliverance? *This is faith*. Do we feel such a *faith absolutely and constantly*? if not, say we, "Increase our faith?"

Next, there is the grand object of Faith—the Saviour of sinners.

Now as to Him—do we receive, with simplicity and adoration, the multiplied declarations of Scripture as to his *Divine* nature? That the Divinity was mysteriously combined with the human nature in him? Do we maintain a humble, solemn and entire reliance on his death as an infinitely *meritorious sacrifice*—a propitiation—an atonement? Have we a deep animated *exercise of the affections towards Him*? Do we entrust our souls wholly to him, with a full and strong action of our will? Have we the habitual consciousness of being actuated by the principle and the sentiment of being his devoted, faithful disciples and servants? *This is living faith*. Who can say he needs not pray, "Increase my faith?"

We may just name—the doctrine of a *Providence*. Does it inspire a humble confidence as to our own lot? calm our passions with respect to the strange state of this world?

A future *judgment*. We believe it, *with assent*. What then? are we preparing for it in our own persons?

Such are the chief objects of faith, respecting which we have to lament and reproach its deficiency. We have in a great measure anticipated what might have been said of its deficiency in the *practical results*. We will just only name one or two obvious particulars. Faith deficient with respect to its great objects, will have its *practical* deficiency with respect to diligent, zealous, universal service of God, and to the power of resistance of *temptation*. For temptation brings its objects to be placed in competition with those which faith has, and it presents them vividly and near. Now if faith presents its objects faintly and too distant, it is inadequate to its end, and we need to pray for its increase. Patience in the prosecution of difficult and apparently little successful labours of Christian duty (enabling to endure as seeing him who is invisible, &c.)—steady trust in God, in dark and trying circumstances, (by a just appropriation of *Divine promises*,)—the maintaining of a decided systematic separation from the *world*—constancy and pleasure in religious exercises, i. e. in devotion, which is the high health of the soul—exemption from the oppressive *fear of death*. How important then an "Increase of Faith!" *But how to seek and obtain this?* Shall we wait for it with mere indolent wishes? regard the deficiency as only so much more for the mercy of God to forgive? idly envy the larger possessor of it, as do some of what we call the favors of fortune? No; we must apply our minds to *contemplate* much more, and more seriously, the grand objects of faith—must look and reflect most seriously on the *greatness of the evils attending its narrowness and weakness*, and contemplate often the eminent *examples* of faith. For see what faith has done, especially in times of persecution! Let not the weakness of human nature be pleaded in excuse, when it is seen what others have been by it enabled to support. Attentively watch and ascertain whether there *be* any progress or not, and what are the most *preventing causes*. And then there is the *one great expedient*—the supreme resource in all things,—prayer to the *Great Spirit!* To enforce all this, let the consideration be often recalled, that we are advancing continually and fast toward the point where faith is to leave us. *Let it not be a melancholy farewell.*

VIII.—*The Past Year.*

Busy memory oft leads us back to the sunny days of childhood, and imagination in her active flight leads us to many a spot and person with which we identified pleasures both deep and sweet. Many a time we have stood and gazed, as in a vision, on the craggy cliff, the wide spread sea, the verdant meads and meandering stream of that small spot of earth which we once called *our Home*; while the scene past in panorama before us, a smile like youthful days would flush our countenance, an index of the momentary gladness that dwelt within. But a moment more brought its tears, betokening the sadness that mingled itself with our associations since we had left the scene of early revelry to mingle with the great family. We did not mourn so much for places as for those who peopled them. Places remain much the same. The same trees, rivers, hills, sea, all are as they were, except where the innovating hand of improvement has waged war with nature for man's convenience. It was not for these we were sad, but for those who had given them all their endearing associations. We were sad for the friends of our youth, who are now either separated from us by seas or circumstances, or, swallowed up in the busy scenes of prosperous or afflictive life, are forgetful of us; or, being consigned to the grave, are alike forgotten and unknown.

The recollection of one especially saddened us: yet it was not a morbid, unhealthy sadness, that led us to wrap ourselves in the mantle of monkish stoicism. No! it induced us to attempt soberly to estimate the past, and improve all the associations of the future with increased diligence.

The person around whom memory had so fondly clung was an old weather-beaten seaman, who, disabled by the arduous duties he had performed, was now "living at home at ease," in a snug birth on the margin of the beautiful bay which spread its smooth surface, far as the eye could reach, before our romantic town. He was a fine hoary-headed old man; his countenance, though rugged, beamed with benevolence; his eye sparkled with energy, and intimated that its movements were regulated by a kind heart. Yet was there a sternness and sobriety about him which would not allow you to trifle or annoy him, even in his lighter moments. Yet he was playful, and much attached to the young. It was his delight to take them in his walks to some eminence from which he might show them the fairest prospects, and delight them with stories of far away countries and people, never forgetting to direct them to lessons of utility for this world, and of a captivating character for the world to come. Many a time since we wandered over hill and dale, have we had brought to our remembrance his

tales, his delineation of character, faithful monitions, his proverbs, and earnest exhortations to seek after the one thing needful. The remembrance of them has been as excellent oil, and as water to the weary in a sterile land. He was our Mentor: he reproved our follies, rebuked our vices, and commended such acts as might be deemed worthy of commendation. He reminded us of the wrongs we should receive, the trials we had to endure, and entreated us to acknowledge the Lord in all our ways, that he might direct our steps.

We have felt desirous to associate with the past year some such mingled feelings of sorrow and gladness as the recollection of our good friend has often induced. We are about to part with it for ever. Its days, weeks, and months have rolled on. They have returned to their native eternity, and borne to the ear of Deity a message concerning us. Though they are gone, they are not lost: though they are passed, they are not entombed: they will have a resurrection—they will meet us again in the day of audit—they will spring up, as the flowers of spring from the bed of winter, in all their freshness and reality. They will either be our friends or foes. How needful, how salutary, then, to muse a while, and think on *the past year*, that we may avoid the abuses in which we have indulged in that which is to come, and set a higher estimate on the mercies which are yet to flow from the presence of God.

It has been a year of *mercies*. The favor of God, like an untiring stream, has flowed with us in all our wanderings. It has been full or scanty as our necessities required; abundantly copious for the wants of our families, connections, city, country—nay, even for the whole world. But to us, as individuals, it has flowed lucidly, opportunely, and freely. We have never had to institute the inquiry, where is mercy? On our health, our minds, our engagements, in the countenances of our friends and children, in the moments of affliction, and even on the death of the good, has this been inscribed—*God is love*. It has tempered every blast, alleviated every sorrow, and rendered additionally sweet every comfort and blessing. The rising of every morning's sun, and the shades of every evening have been a comment on this truth,—his mercy endureth for ever. As *mercy* is written on every act of God to us, let *gratitude* be inscribed on every movement of that life which should be devoted to him. Let shame cover us for past ingratitude, and decision enable us to entomb every thing which can prevent our minds and lives expressing a gratitude commensurate with the obligations we owe.

It has been a year of *trials*. Though mercy has been borne on the wings of every breeze, we may not have been able to hear its voice: sometimes it may have been chilling,

and withered the flowers we loved and cherished ; yet was it mercy still ; but, the very mercy was a trial in the aspect it wore, and the effects it produced. We suppose that our heavenly Father, to be our friend, must be always clothed in smiles—but *He* is not less kind to the earth who sometimes obscures the bright glare of the sun by clouds, and creates the storm to purify the atmosphere, than he is when he robes it in light and beauty. Nor is that parent less a friend to his child who corrects his errors, and uses “severe mercy” to save his boy from threatening ills. Perhaps you may have been called to experience the severe mercy of heaven. Its kindness may have worn a dark aspect ; you may have been called to lay in the grave your wife, your husband, your sweet babe, your interesting and budding youth ; you may have been despoiled of strength, of wealth, of mental vigor. Your character may have been assailed. Well, if all this should have centered in you, what is it but an intimation that something was wrong, that you needed correction. You were idolatrous, perhaps, in your attachments, proud of your attainments, elated with your successes—forgetting God in the midst of your favors. But he loved you, wished your affections, and sent you trials to bear, which he knew you could not sustain without his aid. He wished to hear your voice, and he was assured the most effectual way to attain the object was to smite and afflict you. But he will make all these oppressions work for your good. They will elevate you, nerve you, spiritualize you ; make you more like the suffering friend of man, and lead you to higher and holier interviews with God. Murmur not, therefore, under your afflictions ; but be submissive and resigned, as was Christ. Let your life say, “Even so, Father, for so it seemed good in thy sight.”

It has been a year of *probation*. When the hours of the previous year were coming to a close, justice might be heard crying, “Cut it down ; why cumbereth it the ground ?” But love raised its potent voice, and entreated for our continuance yet a little longer ; nor did it entreat in vain. We were permitted to remain on the theatre of life for a while longer, that our tendencies might be manifested, and the elements of our character developed. New time was bestowed, that it might be seen what use we would make of it. New favors were granted, that it might be ascertained whether we would trample them beneath our feet, as we had done the past. New energies, enlarged opportunities for doing good, increased experience, were all given, that we might employ them for the good of men and Christ’s honor. We heard a voice from heaven, saying, “Take this time, this health, this experience, this opportunity for

benefiting men ; take this new year, and occupy till I come. Ye are stewards for me. Be faithful to your trust." When that voice first saluted our ears, we felt inclined to obey its mandate ; but, alas ! how soon were its impressions erased ; they were as momentary and evanescent as the impressions of the falling snow on the surface of some still lake ;—*they WERE but to perish*. May we not say, while we fearfully glance at the past year's probation, " Enter not into judgment with us, O Lord, we beseech thee." What we have done, has it not been limited ? what we have left undone has been much more. We wish we had done our duty, fulfilled our stewardship, and we almost suppose our wishes to be accepted for the deed ; but we fear that the lines which are recorded of the past year, as of many that have preceded, will be "*good intentions unfulfilled ;*" "*vows broken ;*" "*promises violated ;*" "*unfaithful stewardships ?*" Fearful records these to encounter, especially when viewed in the clear light of the eternal world.

It has been a year of *death*. What ravages has it made in the social circle ! How many who commenced the new series of time equally healthy and promising as ourselves have been cut down. How many are the vacancies created in our *domestic circle* ! The infant's winning smiles have ceased to charm ; the youth of promise is gone to bloom in another world ; the sympathies of the wife and the affection of the husband have been checked ; the friend and companion ceased to communicate and cheer. Who has severed these alliances, who has broken these chains that bound us so closely to the earth ? Who is it that has thrown a shade over our retrospects, and made all our bliss to associate itself with the future ? It is the stern and resistless messenger of heaven—**DEATH** ! How many vacancies has it created in the *universal circle* ! From the circles of the noble and great many have been called, who have long made conspicuous figures in society. From the circle of letters and science many illustrious ones have ceased to cheer and instruct : from the number of the Indian literati, *Wilkins* and *Mill*, the one distinguished for his knowledge in Indian languages, the other for his diligent and successful labors in Indian history, are gone for ever ;—but what multitudes in the more ordinary walks have slept in death ! Like the leaves of the forest, they have seared and fallen, equally unnoticed and forgot. We are still living amidst this desolation : but why did not death, as he walked through the earth, lay his hand upon us ? Was it not that we might improve the time given us to the promotion of his honor, who stayed the hand of the destroying angel as he passed through the camp, even of the good, with his imperious mandate ?

Though we live, we have *one year less* to live : we are one year nearer to the judgment, to our final state : one year less of mercy, of opportunity for doing good, for becoming meet for the kingdom of God. We are one year further from the energies of youth and the poetry of life, and one nearer the solemnities and sterility of old age. We are nearer by many months either to the bliss of heaven or the miseries of hell. We have a year less to trifle with, as well as one less to improve.

To some of us this may be the *last year*. We know not what a day shall bring forth : we are ignorant of the issues of the morrow. The trials of the next year may come mingled with the message of heaven to our souls. We are dying creatures : this is stamped upon our features. This is written upon all our engagements, *Ye are dying creatures*. But of the day and hour we know not. Whatsoever our hands find to do, let us do it with all our might.

Dear reader, the object of these remarks is to induce you to *reflect* on the object for which you live—to prepare for death and eternity—to become *decided* for God ; lest your period of probation should close ere you have secured an interest in the mercy of God. We desire you, in parting with the old year, to bear in remembrance its many friendly monitions, its numerous mercies, its affecting judgments ; that in the year to come you may avoid the errors, embrace more vigorously the virtues which surround you, and press on with more energy and diligence in the way and work of God. Remember that when you lie down to sleep in the grave, it will not be to rest ; you will either rise to be active in the discharge of enlarged *obedience* in heaven, or sink to the unceasing activities of that world where rest would be a boon, and death is a mercy ever coveted but never attained. As all streams flow to the sea, so all spirits tend to their native eternity, and all dispensations and voices speak but one language—*Prepare to meet thy God. Give an account of thy stewardship.*

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### IX.—*The Roman Character and the English Language in India.*

To the Editor of the Calcutta Christian Observer.

SIR,

A writer in your journal, under the signature of L. W., avows himself “ somewhat surprised and concerned to observe, that there is still one man among your correspondents so far blinded as to uphold the Roman character as the best means by which the people of India are to be educated.” At the risk of being numbered among the blind, I will venture to offer a few remarks on L. W.’s views and arguments ; and without pretending to put myself forward as the advocate of the Education Commit-

tee, so able to defend themselves, I take up my pen, I confess, with a very friendly feeling towards the Romanizers and their system.

L. W. has blended together two questions perfectly independent of one another; viz. the Romanizing system, and the introduction of the English language as a means of education in India. Besides this mistake, L. W. has, I believe, made another in supposing that any one advocates the *exclusive* teaching of the Roman alphabet, or the *exclusive* adoption of the English language for communicating to the people of India the *elements* of knowledge.

Should there be no such thing in the world as the English language, it would be no less desirable on that account to have, if possible, *one* alphabet brought into common use (as there is now in a great measure *one* language) from Cape Comorin to the Himálaya, and from the Barramputra to the Indus. And it may, perhaps, be contended that even then it would be advantageous to give to the Roman alphabet a preference over any of those used in this country, in case sufficient means should exist to promote the success of such a choice. That it is indeed a great desideratum to have *one* character brought into general use all over India, is, I believe, allowed by every one. This country presents the very strong anomaly of people speaking the same language, able to write it, and still incapable of reading each other's letters. The Nágrí letters, (besides that they are far from being so extensively used as the Hindustání language,) notwithstanding a certain family likeness, are so very different in different districts as to be frequently almost illegible at a few miles from the place where they are in common use. This circumstance is a powerful obstacle to the education of the people. A book printed for one district can scarcely be read out of it. Of course this increases tenfold the expences of education, and it should not to be wondered at, if, in such a state of things, zealous and enlightened friends of popular education should have *thought* that the greatest proportion of the limited pecuniary means put at their disposal by Government, should be devoted to the teaching of the Roman alphabet. But it is very far from their intention to exclude by this means the native alphabets, which will continue to support themselves as they have done hitherto. The adoption of the Roman alphabet would without doubt ultimately tend to the abandonment of the Nágrí, &c., but this will only take place in the course of time when they have become useless, and no one wishes to hasten by violent means the moment of their natural demise.

L. W. regards "the adoption of the English language as a means for educating the people of India, as equally irrational and impracticable a scheme" as the Romanizing system. It would be indeed an irrational and impracticable scheme if English was intended as a *direct* and *exclusive* means for popular education: but the English language is merely proposed as a sort of substitute for Persian, Sanscrit and Arabic; as a *learned* language, better calculated than any of the three mentioned, to open to some of the most talented among the followers of Brahma and Mahomet, the high-road to knowledge; and will *through* them, by means of translations into the vernaculars, bring the treasures of modern science within the reach of their countrymen. The vernacular languages of the country (by which I mean the languages in *common use among the people*) are almost totally unfitted in their present state to convey any sort of scientific information. They require assistance for that purpose from some foreign language, and none could better afford it than that of the rulers.

To return to the Romanizers: their case seems to be simply this: They contend,

1st, That it is desirable to adopt a written character which may be brought into general use all over India.

2ndly, That the Roman character offers on the whole the greatest advantages, and ought to be preferred.

3rdly, That it is practicable to bring the Roman character into general use all over the country.

To the first proposition every one seems ready to agree, should the desideratum be not unattainable.

To support the second, which has met with some opponents, it is maintained, that, 1st, a man may be taught to read and write the Roman character in less than half the time necessary to teach him to read a Persian letter\*: 2ndly, The Roman character admits of being written much more quickly than the Nāgri or Bengāli: 3rdly, The Roman alphabet, with a few easy modifications, may be made more philosophical than, and in every respect much superior to, any of the native alphabets, upon which it has already the immense advantage of punctuation. 4thly, Books may be printed in Roman letters at much less cost than in Persian, Nāgri, or Bengāli characters, and this advantage is likely to be permanent. 5thly and lastly, The adoption of the Roman alphabet would facilitate to the natives the study of the English and other European languages.

But all the conservative zeal of the anti-romanizers has been chiefly exhibited in their outcry against the *practicability* of the reforming scheme.

Here I believe a confusion of things essentially distinct, a complete misconception of the subject, has greatly contributed to perplex a question otherwise plain enough. People have been objecting to the introduction of a foreign character in India, as if it was liable to meet with the same difficulties, or rather impossibilities, which the attempt to introduce a foreign language would have to encounter.

The introduction to common use of a foreign language in any nation has never succeeded. The experiment has been repeatedly tried, but the only result was, after excessive trouble and inconvenience to the people, and the lapse of many centuries, a mixture of the vernacular and the foreign language, a sort of compromise between them, which slowly made its way from the upper to the lower classes, with more and more of its vernacular physiognomy as it went lower down the social scale. The Hindustāni, English, and perhaps almost every language among the most polished on the surface of the earth, are proofs of this.

The insuperable obstacle to the introduction of a foreign language in a nation, is, that to *learn* it, it is necessary to *study* it, while most people have neither time, nor disposition, nor means for such a study, or to study at all. The native language they learned without any thing like labor or application: in fact, they are no more aware of having ever been in the necessity of its being taught to them, than they are of having learned to *see* and *walk*. To try to get such men to learn a foreign language is quite a hopeless task; it would be imposing an intolerable burden upon men who *do* not at present, nor *can* in any possible case bear any thing of the kind.

It is quite different with reading and writing. It requires in every circumstance study and labor to learn both. If you make it advantageous to a man who can neither read nor write, to learn reading and writing, and if you supply him with means to do so, it cannot but be a matter of perfect indifference to him which alphabet he will be taught, except as far as one may be easier to learn, or more likely to suit his purpose. If there

\* Several Native Persian scholars have told me, that it required in general at least four years to a boy, after he knew the language, to enable him to read fluently a Persian letter.

are two alphabets in common use to write his native language, he will probably learn both if he can, beginning with that the facility or superiority of which (or utility to him) is most apparent\*.

Unlike the introduction of a foreign language, the introduction of a new alphabet has been many a time attempted with success, and I might quote as instances almost all the alphabets now in use. Instead of being an impracticable scheme, it seems to be one of no very difficult execution, and which cannot, I confidently believe, fail to be successful in this country, if encouraged by Government.

Should Government come to the determination of substituting romanized Hindustáni for Persian, as the language of the Courts, it might, I submit, be easily and legitimately done in something like the following manner, which would hasten by a good many years the *possibility* of a change, which would without doubt be ultimately an immense benefit conferred on the people of India.

It might be enacted that after a certain number of years, say ten years, no Government officer, now expected to read and write Persian, should be appointed, no vakeel should be admitted to practise in the courts, unless in addition to the Persian alphabet they were also familiar with the use of the Roman letters. To this should be added that fifteen (or twenty) years after the new regulation should have come into operation, every part of the public business should be carried on in romanized Hindústáni, and every public functionary, not able to do this, might be permitted to retire on a pension.

Some means might be taken in the mean time to facilitate and promote the study of the Roman alphabet, and to keep in practice of it the Government officers appointed under the provisions of the supposed new regulation. Should any such thing be done, as I have here ventured to suggest, I have little doubt that, after thirty or forty years, few men in the country, able to write their own language at all, would be found ignorant of the Roman alphabet—especially among the immense number of those whose ordinary language is Hindustáni.

It may certainly be objected, that there are in India several millions of people who do not know a word of Hindustáni. This is unfortunately the case, but this is not sufficient perhaps to take from the Hindustáni the right of being considered as the language of India,—a right which no doubt belongs to it rather than to any other language known in the country. Not a very small part of the British and French people are at the present day (and a much greater proportion were a century or two ago) unacquainted with any other language but their provincial dialects, or a corrupt jargon scarcely intelligible out of their provinces.

Whatever any one may think of the present controversy, let him not mix together and confuse several questions which should be kept entirely distinct.

1st. The introduction of the Roman alphabet into common use all over India.

\* It would scarcely take more time to a boy to learn *together* both the Roman and his native alphabet than to learn only the latter. The chief difficulty is to get, all over the country, masters able to teach both alphabets; but this, with proper encouragement, might be done, I believe, in the course of comparatively a few years.

† I believe one or two hundred rupees a month allowed by Government in each district would go a great way towards the encouragement of the romanizing system, if that money was judiciously employed in the purchase of books, and premiums to the masters.

2nd. The adoption of the Hindústání language to carry on public business over the whole country\*.

3rd. The substitution of the English language for the Sanskrit, Persian, and Arabic, as a means of opening to the natives of India the best available road to knowledge (in the present circumstances,) and so getting in the shortest possible delay a sufficient number of competent translators who will communicate to their countrymen, through every dialect in the country, the information they will have acquired by means of the English language.

4th. A measure said to have been, perhaps to be still, in the contemplation of Government; viz. the introduction of the English language into the Courts instead of Persian.

I do not hesitate to avow myself a decided advocate of the three first propositions, taken either separately or altogether, but as decidedly opposed to the fourth, which has in it no advantage whatever to make up for the immense trouble and inconvenience it would occasion to the people in general, for the oppression it might lead to, and for the mere act of downright tyranny which would attempt to impose on a nation of 100 millions of men the language of a few thousand conquerors†.

A few remarks, en passant, on some of L. W.'s objections and I have done.

"How are we ever to expect," says L. W. "that the Bráhmans, the Astronomers and Astrologers, Rájás, Dewáns, Saukárs, Patels, Patwáris, Zamindárs, will abandon what they have been used to from childhood and found sufficient for every purpose, or what they revere and believe to have come from heaven, for characters that cannot express with the same precision the required sounds, and are therefore, in their estimation, inferior to their own‡."

This is a complete misrepresentation of the question. None thinks that the rájás, astrologers, &c. will abandon their own characters, and adopt the exclusive use of the Roman letters. We have no expectations from those people,—it is on the young and on the generations to come we rest all our hopes of improvement. Every one will rejoice at the instances given by L. W., of people being induced by sound arguments, conveyed to them in their native tongue and through the medium of their own letters,

\* The change lately made from Persian to *persianized* Hindústání in the Upper Provinces is an important step towards improvement in this respect. Such a change might be made with little inconvenience and difficulty over the greatest part of the country in *one* day. This would, in the opinion of many, preclude the expediency of any further change; but it should be remarked, that the preference given to Persian over Roman letters, for the *ultimate* change, would be advantageous *only* to that part of the present generation who will have to learn Persian under any circumstances. Should the great benefits to be derived from a thorough reform, or complete change of system, be given up for such a temporary and partial advantage?

† Such a change would be a curse upon the country. It would discourage the study of its vernacular languages, and delay the complete civilization of India for I do not know how many centuries.

‡ It is worthy of remark, that the first part of this sentence includes the substance of the objections which we may naturally suppose to have been made by "wise and learned" men of old against the first attempted changes from the symbolical to the phonetic alphabets. If the *radical reformers* had not prevailed, the human mind would have remained in its infancy. They succeeded: we now bless and enjoy the result of their enlightened labours, but no doubt they were at first severely rebuked for their presumptuous and "thoughtless inexperience."

to give up a favourite but erroneous system of astronomy for a rational one. But this has nothing to do with the subject under discussion\*.

As to the pretended inability of Roman letters "to express with the same precision the required sounds," does L. W. require to be told that the characters of every alphabet have no sounds but those which common consent has attached to them, and that the same letter of the same alphabet may, and frequently does, represent in different languages (or even in the same language) very different sounds indeed? Would not L. W. laugh with contempt at a European foreigner, a Frenchman or an Italian for instance, who would pretend to prove that *his* alphabet could not be used for the English language, because none of its characters can express or represent with precision the English sound which we represent by *th*?

The high-minded INDOPHILUS and his worthy friends will not, I am sure, be deterred by such opponents from persisting in their laudable and enlightened labours in the cause of Indian education, and they will continue to follow the course they have adopted. There are men, otherwise highly respectable indeed, whose minds seem as it were dazzled by any sweeping scheme of reform. They immediately condemn it as visionary, irrational, impracticable, apparently for the very reason which recommends it to others—its perfection. Like the Hindús, though no doubt ready enough to inveigh against the proverbial apathy of that people, they are content with things as they are; and believe themselves very liberal indeed, if they are willing to go on in the road of human perfectibility at the same slow rate which brought them to the point they have reached. But the march of improvement will not be delayed by them; like a body falling to the earth, it increases in impetus and velocity as it proceeds in its course. F. B.

X.—Notices regarding Hindu Festivals, occurring in different months. No. 12, December.

*Surjya Pújá, or Ita Pújá.*

On the last day of the month of *Kártik* (Nov. 14th), the last of *Aghrán* (Dec. 14th) and every intervening Sunday, the worship of *Surjya* or the Sun is performed. The Hindu Apollo is represented as a dark-red man, with three eyes and four arms; in two hands he holds the water-lily; with another he is bestowing a blessing, and with the other forbidding fear. He sits on a red water-lily, and rays of glory issue from his body.

On the present occasion, no image of this god is made; but a small earthen pot painted red, on the top of which two betel leaves and a plaintain are placed, is used as the object of worship.—The offerings consist of red flowers, dub-grass, rice boiled in milk (*paramáuna*) and rice-cakes (*pishtak*). Food of this soft description is presented to *Surjya*, owing to his being destitute of the organs of mastication, he having had all his teeth knocked out of his mouth by the giant *Bir-*

\* How very ridiculous, by the bye, to speak of the feelings of the natives in favour of languages which they will not study without being paid for it!

*Bhadra*, at the celebrated festival of the gods given by *Dakhyā* the son of *Brahma* !

The principal benefit expected from this worship, is preservation from disease; it being the special department of *Surjya* to confer health, as it is that of *Kártik* to give offspring,—that of *Ganesh* to remove difficulties,—that of *Dúrگا* to satisfy all desires,—that of *Shib* to impart knowledge, and that of *Vishnu* to bestow salvation.

The persons who receive the name of *Surjya*, and adopt this god as their guardian deity, are called *Saurs*: they never eat till they have worshipped the sun, and when the sun is entirely covered with clouds, they fast. On a Sunday, which is particularly consecrated to the sun, the *Saurs*, as well as Hindus belonging to other sects, perform, in a more particular manner, the worship of this idol, and some of them fast, at least partially; abstaining from all animal food, whether it be fish or flesh.

DEC. 22ND.—*Lakshmi-Pújá*.

The goddess *Lakshmi* on this day is worshipped before a small basket used for measuring grain (*Rek*). This representative of *Lakshmi* is painted red, and filled with rice, upon which pieces of money and cowries are placed, and the whole covered with a cloth.

The offerings consist of white flowers and sandal wood, and the benefit expected, increase of wealth.

The public offices are not closed at either of the above festivals. L.

#### XI.—*A subject for the consideration of Bible and Tract Societies.*

I know not whether the want has been felt, by persons labouring to diffuse a knowledge of Christianity in the Central and Western Provinces of this Presidency, of a set of Religious Tracts, a Translation of the Gospels, &c., in a language intermediate between Hindí and the Urdu, spoken by the higher classes of natives. Such a want seems to me decidedly to exist; at least I have met with few tracts which I suppose can be generally intelligible to the lower classes of natives.

Any person, for instance, resident in Hindustán, desirous of putting Christian instruction within the reach of his servants, will be disappointed to find that most of the existing tracts are either in a pure Hindí, understood only by Bráhmans, or in a high Urdu, intelligible only to persons with a considerable stock of Persian words. This remark must apply to a very large proportion of the native population besides our servants. One or two tracts I have seen by Rev. Mr. Thompson of Delhi, printed in the Nágrí character, mix Hindí and Urdu; but they seem rather intended for native converts, than for the instruction of heathens and Musalmáns.

If I am right, as I have every reason to think, in regard to the existence of the want I mention, it is highly desirable that it should be supplied.

October 9, 1836.

LALC.

## Poetry.

*For the Calcutta Christian Observer.*

## MOUNT HOREB.

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters.—Ps. cxiv. v. 7, 8.

He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the great rocks, and caused waters to run down like rivers.—Ps. lxxviii. v. 15, 16.

LED by the love of God, by night, by day,  
The sons of Israel wend their toilsome way;  
There, where the sterile rock and grassless sand  
Afford no token of the promised land,  
Where neither smiling mead nor stream appears  
To still their murmurs, or to calm their fears.  
What, though JEHOVAH breathed—and turned aside,  
For Israel's sake, the strong and swelling tide,  
And with that backward tide's terrific sweep  
Left Egypt's glory buried in the deep!  
The howling desert is behind—before,  
And where, Oh! where, is Canaan's fruitful shore?

Full of proud thoughts, yet sufferers of wo,  
On through the wide and burning waste they go;  
A moving nation—such, as never yet  
The roving creatures of the desert met.  
The ostrich starts, and gazes at the sight  
With restless eye,—then flees, with wild affright,  
Far, far into the desert's deep recess  
To wander in his own loved loneliness.

And now the host at Rephidim arrive,  
Where woes anew old murmurings revive.  
The tents are pitched,—but where the crystal wave,  
The thirst to quench, the fevered brow to lave?  
No stream rolls here mid banks with flowers fair,  
No bubbling fountain cools the desert air,  
But far around the thirsty sands extend,  
And drink the moisture as the dews descend.  
Still doomed to disappointment and to pain,  
They toil for water, but they toil in vain;  
And not without the agonising dread  
Of finding Hope no sooner near than fled,  
As when the flash of Marah's waters broke  
Upon the eye, and every heart awoke  
To rapture, scarcely deeming they should meet  
With waters bitter, where they seemed so sweet.

The cry is still for drink: and voices rise  
In loud complaints and murmurs to the skies;

And then they think of Elin's brimming wells,  
 Its pleasant grove of palms, its rocky dells ;  
 Still turn their thoughts to Egypt's favored shore,  
 Its streams and plains, and count old pleasures o'er,  
 And e'en in sighs lament the day when first  
 Their God the fetters of their bondage burst.  
 Ungrateful race ! they think not of the time,  
 When, 'neath the desert's unpropitious clime,  
 They left their tents at early morn, and found  
 The dew of Heaven crusted on the ground.

Lowly in heart, with spirit—yet—unbent,  
 Their gifted leader seeks his silent tent ;  
 Lifts to the throne of Heaven his fervent prayers,  
 And breathes above his trials and his cares.  
 What sudden glory beams around ?  
 And whence the deep-toned music of that sound ?  
 The vision of JEHOVAH brightens near,  
 And God's own voice salutes the Prophet's ear.  
 Together met at Horeb's rocky base,  
 Stand Moses and the elders of the race.  
 Mid the rough steeps the sun's first rays are seen,  
 As though the eye of God adorned the scene :  
 They gild the rocks, and glitter o'er the sand,  
 Where the dark distant tents of Israel stand,  
 That e'en the wilderness full lovely seems  
 Beneath the glory of the morning beams.

Raised is the wand, invoked the holy name,  
 And on the mount descends the sacred flame :  
 The rod divine hath touched the wondrous rock,  
 And lo ! it splits and trembles at the shock,  
 While with a mighty roar and sudden rush,  
 Forth from its heart, the copious waters gush,  
 Flash in the morning ray, spread far and wide,  
 And cross the plain in one continuous tide.

One mighty shout, the strong and mingled voice  
 Of myriads, whose hearts and lips rejoice,  
 Rends the calm quiet of the desert sky.  
 And long and loud thanksgivings rise on high,  
 As each worn frame beside the waters kneels,  
 And each parched lip the grateful moisture feels.  
 The throng with wonder view the potent rod,  
 And Israel now, no longer, murmurs at her GOD.

C. M.

## REVIEW.

1.—*School Books*—*Notice of Marshman's History of India and Leechman's Logic.*

Those who are engaged in native education must have experienced some inconvenience in conducting the studies of more advanced pupils, arising from the difficulty of procuring in this country proper class-books, at such a rate as to place them within the reach of the great proportion of scholars. We could not, however, have expected that hitherto any provision should have been made to supply this deficiency. It is only now that the want is beginning to be felt,—and it is only now that we may look for the provision that may, in some measure, meet the exigency. It is to be regretted that, even now, the demand is not so great as to call forth, in great abundance, those exertions which are requisite for affording a supply of such comprehensive and cheap works as the friends of sound instruction would patronize. Some might naturally look to the Calcutta School-Book Society, but they do not appear to have any works in their list, of such a nature as to meet the demand which is now beginning to exist. The deficiency is one which they have not yet provided for,—and we rather think that those who are themselves actually engaged in teaching or superintending schools, could they command time for compiling, and the necessary outlay required for printing works, are best adapted for furnishing such necessary implements for carrying forward the studies of native youth, in the various branches of science and literature. We respectfully suggest this subject for the consideration of the General Committee of Public Instruction. It is worthy of their serious deliberation, whether the process of instruction might not be greatly aided, and the progress of students much furthered, were the Committee to encourage the most experienced of their teachers, or other qualified persons, to prepare a series of class-books adapted for this country, on the model of some of the best productions of this kind used in the British seminaries?

We are glad to have an opportunity of expressing our sense of the well-directed exertions of the Serampore press, in furnishing several very good books for the use of English schools. That more has not been done in that quarter is perhaps owing, in some measure, to the small encouragement which has yet been offered. We would, however, exhort our Serampore friends to go on in their valuable labours. Their exertions

will, doubtless, ere long, meet with their just reward\*. We rejoice to perceive that "Marshman's Brief Survey of History" is already in very extensive use in the various Government and private schools in India. This may encourage Mr. Marshman to hasten the completion of another little work which promises to be more useful and far more interesting to native youth than the Brief Survey, inasmuch as it will unfold to them the various revolutions and deeply interesting changes which have taken place in their own country. We allude to Mr. Marshman's History of India, of which the first volume has some time ago reached us. It gives an outline of the History of Hindustan during the dark and uncertain period which preceded the establishment of the Mogal dynasty. The compilation of such an outline must have been a work of very assiduous labour, whether we consider the extent of reading requisite, in the first instance, for collecting materials, or the sagacity and discrimination necessary for laying before us, in the present little volume, so well condensed and well arranged matter as it contains. We shall be glad to have a future opportunity of calling the attention of our readers to this interesting work, when the succeeding volumes,—which, we trust, the author will be encouraged speedily to send from the press,—shall have made their appearance. We feel confident that his work will command the attention of the public, and become a class-book in all our schools.

We would at present solicit the attention of our readers generally, and of the friends of education particularly, to another production of the Serampore press. We are sorry that circumstances have so long prevented us from noticing the appearance of "the Elements of Logic," by Mr. Leechman. We long wished to possess such a book, and we do not know of any other small treatise, literary or scientific, which is likely to be more useful and beneficial in this country, or better calculated to attract the attention of the more advanced Hindu students. Some of our readers may start at the idea of teaching logic to Hindu boys; their minds may become alarmed about the subtleties of the Sophists, the *quibbles*, *quirks* and *quiddities* of the schoolmen. They may think of the misty speculations of German or Scotch metaphysics, and call to remembrance, even with some feelings of horror, the time when they may have been subjected to the infliction of many an hour's lecture, about the controversies of the Nominalists and Realists, and the various *irrefragable* doctors who used, in former days, to waste their words in the arena of public controversy, and dissipate their splendid talents in contending for "a local habitation and

\* We most sincerely hope that a reward so justly merited will not long be withheld.

and a name" to fleeting non-entities. By Logic, however, we beg to be understood as meaning, neither the skilful management of a "war of words," nor sophistry, nor metaphysics. We mean by Logic that simple and pure science, or scientific-art, which owes its origin and perfection to the splendid mind of the Philosopher of Stagira. His was the unequalled honour of having almost originated, and altogether perfected a science. His self-styled followers have been its corruptors. Unfortunately the very advocates of Logic have been the cause of all the contumely that has been heaped upon it. Logicians have procured for their science the unenviable distinction of being regarded not only as *nonsense*, but as the most dangerous weapon for misleading the understanding. In fact, Logic has been frequently reckoned only another name for "fallacy." It is only in these latter days, when men have deigned to recur to the first principles of the science,—when they have viewed it, not through the medium of scholastic subtlety, but as it was presented to the world more than 2000 years ago by the master spirit of Greece,—that they have begun again to open their eyes, and to behold, in the *dictum* of Aristotle, a true philosophical principle, whereby the whole process of argumentation may be subjected to the "*touch-stone*" of science. There is something in the beautiful simplicity of Aristotle's *principle* which excites unfeigned admiration. In the "*dictum de omni et nullo*," science had its triumph, as it often has had, when the multitude were unconscious. And, after suffering unmerited reproach at the hands of our greatest philosophers, the system built upon that principle, though apparently crumbled to the dust, has again reared its head, and demanded the admiration of men.

Mr. Leechman merits the thanks of every friend of sound instruction, and of every lover of truth, for having laid before the public a treatise on Logic, so comprehensive, so well arranged and adapted for the study of youth. He scarcely assumes the dignity of author, and would rather have us regard the book as a compilation. We would observe that it could scarcely have been any thing else, and we willingly express our opinion that he has accomplished his work well. The book is not only a boon here, but it might prove to be of great service even in Britain, where easy access may be had to almost every author on the same subject. The compilation was considerably advanced, the author tells us, before he had an opportunity of consulting the admirable work of Archbishop Whately. He has wisely, however, made considerable use of that work in finishing his own treatise. In fact, as the author confesses, a great part appears to be little else than an abridgement of Whately. Mr. Leechman has, however, we conceive,

presented us with a more methodical arrangement than the Archbishop's,—and in the concluding part, “the application of Logic,” has introduced much useful matter that is not to be found in Whately, especially in Chap. III. on “*the nature and laws of evidence*,” and in Chap. IV. “*of the causes of error in judging and reasoning*.” In the introduction we find a clear and concise sketch of the history of Logic, conveying much information regarding the real nature of the subject, and noticing the erroneous views of Locke, Watts and others. The whole volume is clear and methodical, very well adapted for an elementary treatise. Its cheapness removes one serious difficulty in the way of many who are capable of profiting by its perusal; and as it possesses many other claims to favour, we strongly recommend it, not only as a class-book for the more advanced English scholars in our seminaries, but as a treatise worthy of a place in the private library of every gentleman.

We conclude by remarking, that Logic, when divested of her false accompaniments, and presented in her true and simple character, will, in our opinion, prove a most beneficial branch of study in this country. In one of the largest seminaries in Calcutta, Whately was studied with great interest during the last year, notwithstanding the serious difficulty experienced, for the greater part of the time, by having only one book for every two or three students. The cheapness and comprehensiveness of Leechman's little treatise have induced the superintendants of that seminary to enrol it among the list of regular class-books for their more advanced pupils.

△.

## 2.—*Letters, &c. on the Government Religion of British India.*

[Continued from p. 258.]

[Circumstances of a domestic nature prevented the continuation of this review in the number for June; and a succession of occurrences, over which we had no control, prevented its completion until this number. We were anxious that the volume should not close without its completion; and although it may not be so perfect as we could have wished, yet we trust it embodies the principal facts identified with the practices reprobated. We leave our readers to make that application which the simple statements of such facts is calculated to produce.—Ed.]

The author of the letters then proceeds to the exposure of other practices, equally conclusive as to the evident encouragement of idolatry afforded by the Government—but in the statement of the charges, and the summing up of the argument, we will avail ourselves of our contemporary before referred to. He writes as follows:—

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2. It appears that the heathen festival of the town goddess at Madras had been suspended for more than thirty years. In 1818 an attempt was made to revive it, *under the influence of the Collector*, Mr E., but differences arose which could not be adjusted, and the accomplishment of this object was reserved for his successor in office, to whose exertions, (and he seems to plume himself not a little on them,) the city was indebted for the restoration of the feast. The idol was, however, too large for one of the gates in Black Town through which it was to pass. The Superintendent of Police therefore proposed to Government to take down the arch, at the public expence, for the admission of the idol, "in order to convey to the natives a full proof of the disposition of Government to facilitate the due observance of their religious ceremonies;" and it would appear that the arch was taken down. But though this festival of the Madras goddess was got up by the Christian officers of the Government, and "assisted by all the force of the Police," it does not seem to have taken with the Heathen. The festival was conducted, it is true, under the immediate superintendance of the Police Superintendent, but the difficulty of collecting subscriptions for it from the people was so great, that "it became doubtful whether the feast could be carried on." In this dilemma, the Superintendent took a step, which we will venture to say would have been resented as an insult by our Government here. He went to the Governor in Council with a request that the whole expence of this heathen festival should be defrayed from the public treasury, and the Right Honourable the Governor was pleased to authorize the Collector of Madras to cause the supply of the articles and attendants necessary for the due celebration of the festival to be furnished from the Government funds, and to release the Native inhabitants of Madras from the charge. To preserve a due consistency, in this transaction, which we leave our readers to characterize, we are told that—"And after the necessary ceremonies were performed there, the procession moved and stood near the north gate of the Fort (Fort St. George,) when the Collector of Madras sent a gold 'bottoo,' called 'taulee,' and a piece of red silk cloth called 'cooray,' with 'dooa deepum,' which are given to the goddess; and at the same time the Collector presented a red scarlet cloth to 'Oochen,' and seventeen rupees and eight annas to the bearers of the conveyance, and the 'baure' was conducted, &c."

3. The next instance of direct participation in the idolatry of the country is still more revolting. It will be found in the following extract from the pamphlet:—"In the district of Tanjore alone there are no less than four hundred thousand people compelled, year by year, to leave their homes, and proceed often ten, twenty, or thirty miles, without any provision or remuneration, for the purpose of dragging the obscene and disgusting idol cars of the province.

"At the same feast (of this car festival) a respectable Merassidar, or landholder, came to complain that he had just been beaten in the street by the Curnum of his village. The Curnum on being sent for, replied that the party of labourers he came in charge of were idle in drawing the cars, and that he had no other way to avoid incurring responsibility himself, than by beating the Merassidar who furnished them. The Tehsildar of the division, or talook, came to speak to me in behalf of the Curnum. He represented the impossibility of getting the car-drawing accomplished unless flogging were allowed; and stated, with much respect, that he himself had beaten, he believed, not less than five hundred people, on the same occasion.

"In corroboration of the facts stated, I insert an extract from the journal of a friend, written in 1830, who was an eye-witness of what he relates.

'About ten o'clock last evening the first car made its appearance, drawn by many hundreds of poor men. Two very large ropes were attached to this vehicle, by which the people dragged it along; and on each side of the ropes, peons and others

were stationed, with whips and sticks to flog the people if they were negligent in their duty; and here I am sorry to observe, that these instruments were often called into exercise in the most wanton, unfeeling, and barbarous manner.

“ On entering the street in which the large ear was, I found that that had not been moved at all for the same reason. There were six ropes attached to it, the longest, I was informed, sixteen hundred feet in length; and the poor people had made these ropes their pillows, on which they were taking a little rest, being evidently much fatigued, before their labours commenced. The street was greatly crowded, and although there could not have been fewer than eight or nine thousand persons, yet this number was insufficient to move this mighty engine of idolatry. While I stood near the ear, an effort was made to move it; but notwithstanding all their whips and sticks, and various instruments of a similar description were put in full operation, their laborious endeavours were in vain. While looking at the scene of confusion before me, I was particularly shocked to witness the punishment of an unfortunate headman of a village, who had not brought his people together at a sufficiently early period. A peon laid hold of his left ear, and flogged him with a ratan about the legs and thighs in the most unfeeling and brutal manner.

“ I need not describe to you the misery which the people compelled to come (for the ear-pulling) must endure; you know it. They being unwilling to come, the peons must force them, drive them like sheep, which of course implies flogging too. They are not paid for the job; they are kept days and nights together like flocks of sheep, frequently without food.”

4. After perusing these extracts the reader will be fully prepared to credit the following assertion:—

“ The Collector of each district under the Madras Government is empowered, whenever the rains fall short, to order what is called Varoonajapum, or invocation for rain, to be performed at the public expence; and this is continually done throughout the provinces.”

5. It is well known that the poor deluded idolators of India are in the habit of worshipping the several implements of their trade or profession, to secure success. Will it be credited that a Christian Government in the nineteenth century, permit “ their own account books, stationary, records, and furniture, to be worshipped in like manner? Yet this appears to be regularly done in the civil and fiscal courts; and the following is the programme of this august ceremony:—

“ All the Dufters (bundles containing accounts, &c.) to be placed in the cutcherry in a row; and in the evening at about four o'clock, the religious bramhuns of the town, together with the cutcherry servants, will assemble to worship them in honour of the goddess Minerva; in the interim, music will be sounded and the dance of the church dance will then be commenced. After this is done, cocoanuts, plantains, and beetle, &c. will be distributed among the religious bramhuus and the cutcherry servants, and a few gifts in specie will also be given to the former people.”

“ It is proper to observe that these ‘ gifts in specie,’ together with the music, and requisite quantity of fruit, are provided at the expence of the Government, and form a regular item of the public expenditure.”

The following letter from a Native officer, who is a heathen, to his Christian superior, will shew how closely the worship of idols is associated in the minds of the natives with the British Government:—

● “ Honoured Sir,—I humbly and submissively beg leave to acquaint your honour that, on the 29th of this month, Wednesday, being Venanygake Chouty, or Belly God feast, it is custom to allow us rupees 10 every year from Circar, in order to perform certain poojah; after keeping one idol in the Court house on the same day, and granting leave to all the Court servants for the said poojah: the said sum is to be carried into contingent charges. I saw the civil diary and other accounts too, and find the same in them: therefore I highly request your honour will be pleased to spare 10 rupees, and perform the said poojah on the very day. I must purchase various things for the same,” &c. &c.

6. To crown this catalogue of unhallowed compliances with Hindu superstition, we learn from the annexed extract from the Garrison Orders of Fort St. George, that it is customary to fire a royal salute on the recurrence of Hindu and Mahammadan festivals.

" 24th December, 1835.

" To-morrow, being Christmas Day, a Royal Salute to be fired from the Saluting Battery at sun-rise."

" 10th January, 1836.

" A Royal Salute to be fired from the Saluting Battery at noon to-morrow, on the occasion of the Pongal festival."

" 21st January, 1836.

" A Royal Salute to be fired from the Saluting Battery at noon to-day, on the occasion of the Ramzan festival."

Such is the degradation to which the British character is reduced in India, by those who ought to be the guardians of its honour. What Christian will not feel the most poignant regret, if not indignation, to find that a Government avowedly Christian permit their authority to be prostituted to the direct support of the most debasing superstitions?—That they allow their Native officers, in their names, to drag thousands from their home, and yoke them to the filthy car of an idol, and to apply the lash to the back of the peasantry, when they begin to flag through exhaustion? What Briton will not blush to hear of this desecration of the national banner, the ensign of freedom and illumination, throughout Asia? What Briton would not a thousand times rather see this banner, the emblem of our glory, struck before a gallant foe, than debased by being hoisted in honour of a dumb idol, the personification of vice and impurity? Surely the Madras Government might have spared us this last indignity. They might have rested content with permitting the ignorant peasantry to be pressed into the service of idolatry, without compelling British officers to disgrace their national flag.

The following additional facts, regarding the proceedings of the Madras Government, which we extract from a Circular lately sent us by that indefatigable friend of India, Rev. Mr. Peggs, form an appropriate appendix to this melancholy tale.

" In the province of Tinnevely, a fertile district of the Carnatic, the Collector of the Company took possession of the land with which the Pagodas were endowed, and now compensation is granted to uphold their worship. " It appears from the MS. of an official survey made by Mr. T—, that in this district there are 2,783 Shiva, Vishnu, and other temples; forty-two of which are celebrated for their peculiar sanctity. Besides these, there are 9,799 petty Kovils of male and female Deities, and some other inferior edifices, making a total of 14,851 places of idolatrous worship. The total charge of these establishments, upon the public account, is about £30,000! The nature of this Government connexion with idolatry should be ascertained and exposed. The future destinies of India are in the hands of British Christians."

The following fact speaks volumes:—The Rev. C. T. Rhenius wrote in Dec. 1831: " The — has, by order of Government, given 40,000 rupees to perform a certain ceremony in the temple at Tinnevely. The pedestal of the idol has got some injury from the oil which continually flows down from it at the pújahs, so that insects harbour and perish, which is a great indignity to the *swami*. For the repair, the *swami* must be requested to remove from his place during the operation. On both occasions a great many *muntrums* must be said, and 100,000 brahmuns must be daily fed for forty days. To gratify this folly, a Christian Government expends 40,000 rupees! "

Who can read the above without searching his lexicon for the strongest adjective expressive of contempt and pity?

Further details of things so opposed to the genius of benevolence and true piety would but be distressing to the good.

We therefore desist from further extracts. We had originally intended to pursue the subject in reference to the sanction of idolatry in Bengal; but, owing to the circumstances above alluded to, we have not been enabled to collect and arrange the information essential to its lucid exhibition. We shall not lose sight of it in our future labors. Can it be deemed possible that an individual born and reared in a Christian land should be called upon in an heathen country, under the rule of his sovereign, and at the risk of his commission, to place himself on a level with the most abject of idolators?—to take part in ceremonies which he would be ashamed to gaze at in his own country?—that he should be required to do homage to an impostor, the followers of whom are the bitterest enemies of his faith? Is it possible that a Christian, and a gentleman, can be stationed over the treasury of an idol temple, pay its priests, and arrange its abominations?—that he shall reside at the junction of supposed sacred streams, and exact tribute from the most degraded and miserable of enthusiasts? Were such a theme mentioned in Pandemonium, did it not spring from its councils, it would excite a smile; and in heaven, if the inhabitants could sorrow, it would call forth the deepest tones of grief; for on earth and in us, not the most prompt to feel, it excites feelings of the most indignant sorrow. But what shall be said of it when it is not only practised, but *done in direct violation of an express command* for its annihilation?—What? but that we will not cease to agitate until it is with us a theme of rejoicing, that Government patronage of idolatry is matter of record and not of practice; that we are permitted to see that in reality, over which our friends in the West sounded the note of victory before it was achieved—nor do we fear, with such coadjutors as the Friend of India, the Bombay and Madras press, together with all those who have opposed the efforts for its reformation;—with such coadjutors, all tending as they do to effect that which we desire,—*agitation* ending in the rest of conquest—with such aids we do not fear final success. Leaving aside the question, whether this be a Christian, Hindu, or a Mahomedan Government, or a mixture of all,—if we supposed our remarks could have even a momentary influence with those who have the management of the affairs of this vast people, we would ask, Is it *humane* or *political* not to attempt to raise your subjects to the level of men, to teach them to walk erect, and not be a party in making that which was designed to assimilate man to his *Creator*, the instrument of more extensive folly and misery than the brutes;

“ For reason, unblest, untaught,  
Is, beyond all, a curse.”

Would that we could see in some one a noble ambition to step forward, and take the lead in rescuing the name of Britain from disgrace, the Christian name from dishonor, and this land from its practical and sanctioned idolatry.

The reverse of the evil to which we have alluded has been adverted to by one of the opponents, viz., the employment of native soldiers, in firing salutes at Christian festivals, and for Christian dignitaries. We would not give the shadow of a sanction to such proceedings. We think that Christianity is far more lovely in their absence; in which view we are confirmed by the conduct of one of the brightest ornaments of the Indian Church, who has voluntarily expressed a desire that such practices should not be indulged in during his visitations. Christianity, to be itself, must be simple and lovely; it needs not such aids as our opponents reprobate. But we must desist, having already exceeded the limits assigned to these remarks. In conclusion, we know not that we can do better than offer that supplication which the great Lord has put into our lips, "Thy kingdom come." For in the coming of that kingdom we shall have the obedience of rulers based on the principles of equity and love, and the loyalty of subjects upon an enlightened mind and right knowledge of the true God, and Jesus Christ whom he hath sent.

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## Missionary and Religious Intelligence.

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### 1.—SEAMEN'S FRIEND SOCIETY.

#### SPECIAL APPEAL.

The Committee of the above institution have long had a strong desire to give a larger and more uniform degree of attention to the seamen visiting Calcutta. This feeling was induced alike from the increased and increasing commerce of the port, and the misery to which European and American seamen are exposed, if left to the mercy of those who are the present administrators of their affairs. Up to this period the best intentions of the Committee have evaporated in desire; from the lack of efficient agency. This great desideratum they hope is now supplied. They have availed themselves of the arrival from England of the Rev. G. Pickance, and secured his services for a period of six months, in order to give a fair *trial* to the various plans they have in contemplation for the good of seamen, as well as to give their respected friend an opportunity of ascertaining whether the field of labor will be congenial with his constitutional habits. Mr. Pickance will visit the shipping, converse with captains and officers, preach in the vessels, and in every way advance the present and future interests of seamen. The Committee have likewise secured the services of Mr. Jordan, an individual they think well adapted to converse with the seamen and enter into their feelings. They have entered into a permanent arrangement with him also. The object, therefore, which they have so long desired, is at length compassed; viz. *an efficient and permanent agency for preaching and visiting the sailors in this port and murt of the*

*East.* The Committee further indulge the hope that their present arrangements will give rise to a Sailor's Home, the hope of which had well nigh been abandoned from the want of a vigilant superintendance. It affords the Committee satisfaction to announce, that they have the assurance of co-operation from the most efficient sources in this work, and they only await the best moment for laying a good foundation to commence. It must be evident that these arrangements must have involved expences far exceeding the former income of the Society, though the most rigid economy has been maintained. The Committee have, however, reposed confidence in the liberality and sympathy of their countrymen and fellow Christians, and they hope that the call now made for support will not be in vain. They appeal to all those who have been borne over the wide waste of waters, and live in hope of once more retracing their way to their native shores, who on this account owe so much to the nerve and labor of seamen. We ask of all who love that Saviour, whose first love met with a field amongst mariners and a response in a sailor's heart, to enable the Society to be what it professes,—the *Seamen's Friend*.

Donations for this special effort will be thankfully received by the Secretary, Rev. T. Boaz, Union Chapel, Calcutta.—Ed.

## 2.—GENERAL ASSEMBLY'S SCHOOL—SIXTH ANNUAL EXAMINATION.

(From a Correspondent.)

I had the gratification of being present at the Sixth Annual Examination of the General Assembly's School, which was held in the large room of the Town Hall on Wednesday the 12th ultimo; and as no report of it has yet appeared in your pages, the following brief notice may perhaps be not unacceptable to the readers of the Observer.

The examination, which had as usual excited a great deal of interest, attracted a larger and more respectable concourse of visitors than I remember to have observed on any former occasion. Among them I recognised the Honorable Miss Eden and part of the Governor General's suite, the Honorable Mr. Ross and Colonel Morison, the Honorable Sir John Grant, Messrs. Wigram Money, C. W. Smith and C. E. Trevelyan of the Civil Service, Colonels Beatson and Craigie, Majors Irvine, Eckford and Macdowal, the Reverend Dr. Parish and Mr. Boswell, some of the most distinguished members of the mercantile community, and almost all the Missionary Brethren connected with Calcutta and its vicinity. It was conducted by Messrs. Mackay and Ewart, and by the Reverend Mr. Charles, senior Chaplain of St. Andrew's Church, who, as Moderator of the Presbytery of Calcutta, presided on the occasion, till he was obliged by the state of his health to retire, when the Chair was taken by David Macfarlan, Esq.

It will be seen from the Programme, a copy of which is subjoined to this notice, that the range of studies in which the pupils were declared capable of being examined, was more than usually varied and extensive; and it is enough to say, that the manner in which they acquitted themselves, throughout the prolonged\* and sifting process of examination to which they were subjected, was worthy of the brilliant appearances made by them in former years, and fully justified the many high encomiums which have been pronounced on the Assembly's School and the system of tuition pursued in it. It is due to all parties to say, that there was not the slightest appearance of previous concert or preparation; every thing was conducted with the greatest fairness and impartiality, and the increase of reputation achieved has been fairly won.

\* It lasted upwards of six hours.

The examination of the elementary classes, which was soon got through, commenced a little after 9 o'clock; and after them two classes of the Seminary at Takee, which is carried on under the superintendence of the Assembly's Missionaries, though supported chiefly by the Roy Chowdry Baboos, were called up in succession. They attracted considerable attention, and considering the disadvantages under which they have laboured, the appearance made by them was highly satisfactory; though, as might have been expected, they fell far short of their youthful compeers around them in accuracy of scholarship and readiness and extent of information. It on this account struck me forcibly, that a less prominent place ought to have been assigned to them in the business of the day.

The third class of the Assembly's School was next brought forward, and with this the most interesting part of the examination commenced. This is the first class of such high standing, as was announced to the audience, that has been trained wholly in the school, and never has attended any other; and certainly it is only justice to say, that the progress already made by the lads who compose it places in the clearest light the excellence of the system under which they have been taught, and that, if they advance at a proportionate rate during the remaining years of their course of study, they will in all likelihood rise to higher attainments than have yet been reached by any seminary in India. The taste, accuracy, and comparative freedom from peculiarity of accent, with which they read a portion of Marshman's Brief Survey, selected by Miss Eden, have, I am sure, been rarely equalled in this country; and the ease and correctness, with which they gave in good English the meaning of the words that occurred in it, excited the astonishment and called for the applause of all around me. The proficiency which they have made in their studies, [and they were examined in ancient and modern History, the Four Gospels and Acts, Political and Physical Geography and Geometry,] may perhaps be best judged of from the fact, that though the questions proposed by Mr. Charles, which were both numerous and searching, were evidently put at random, they answered them all with the greatest readiness and fulness, with the exception of two or three, which Mr. Mackay said were beyond their depth. I will just add, that the manner in which, in answer to Mr. Ewart's questions, they traced the course of the great Gulf stream on the terrestrial globe, and accounted for the change of its direction at different places, was one of the most interesting exhibitions of the kind I ever experienced.

The first and second classes were next examined in succession, and though there was not any thing like time to do justice to their attainments in general knowledge and in the evidences and theory of Christianity, the readiness, accuracy, command of English expression, intelligence and reach of thought which they displayed on these subjects, were truly astonishing, and far exceeded what, only a few years ago, it would have been deemed quixotic to predict as attainable. The manner, if I may descend to particulars, in which the lads in the highest class stood a very severe examination on the whole of Mylne's excellent treatise on Astronomy, in which both Mr. Mackay and Mr. Charles took part, was acknowledged on all sides to be a most masterly exhibition, and such as very few even of the well educated Europeans present could have approached.

Some of the classes were examined in Bengáli by the Pundits attached to the School towards the close of the meeting, and their progress I believe has been satisfactory: but, persuaded as I am that the great work of India's enlightenment is to be achieved only through the instrumentality of the vernacular languages, I do not think that a sufficient degree of prominence was given to them. I would venture to sug-

gest that they ought not to be pushed into a corner, and that they ought to receive such a share of attention as will give them a fair chance of holding a proper place in the estimation of the pupils. The cultivation of them ought to be encouraged, instead of being repressed or disparagingly regarded, and prizes ought to be awarded to the best translations made from them into English and vice versâ. In short, the study of English and of the vernacular languages ought to be carried on simultaneously. Less than this will not, and ought not to satisfy the enlightened friends of India.

The exercises of the day were diversified, by the lads in the three most advanced classes reading English Essays on subjects selected by themselves. These were publicly declared to be their own compositions, and of this they bore internal evidence. They were listened to with the greatest interest, and, all things considered, were excellent. One of them, an essay on the evils of caste by M. C. Banerjea, was both in point of composition and of reasoning really an admirable production. It ought to be printed for the gratification of the friends of Native education\*.

In short, the whole scene was in the highest degree interesting; a splendid proof of success during the past, and full of promise for the future, and must have been as gratifying to the feelings, as it was creditable to the talents and exertions of the faithful and devoted persons, who represent the General Assembly's Mission on this side of India.

Calcutta, Nov. 17, 1836.

CRIES.

#### PROGRAMME.

14th and 15th Classes, Instructor, No. I. 2 pp.; and the Alphabet.

13th Class, Instructor, No. I. (the whole.)

11th and 12th Classes, Instructor, No. II. 65 pp.—Elements of English Grammar.

8th Class, Geography; ASIA and HINDUSTAN.

7th Class, ———; AMERICA, ASIA, HINDUSTAN, EUROPE and AFRICA.

#### TAKI SCHOOL.

3rd Class, Instructor, No. III. Lennie's English Grammar.

2nd Class, BRIEF SURVEY OF HISTORY, pp.

1st Class, BRIEF SURVEY, pp. EUCLID, Book I. and 7 Prop. of Book II.

Essay.—*On Unity.* MOHINDRO L. BYSACK (of the 3rd Class.)

3rd Class,	{	EUCLID, 3 Books. ARITHMETIC.
		BRIEF SURVEY OF HISTORY, Parts I and II.
		PHYSICAL GEOGRAPHY.
		NEW TESTAMENT; Gospels and Acts.

\* The essays and other specimens of the proficiency of the more advanced scholars were, I observed, taken away by the Honorable Miss Eden, who appeared to view the whole proceedings with the liveliest interest and satisfaction; and I have heard from a quarter likely to be well informed, that since the day of the Examination, our enlightened and respected Governor General has addressed a letter to the Reverend Mr. Charles, expressive of the high gratification which the perusal of them has afforded him, and accompanied it with two splendidly bound copies of Brown's Philosophy and Mitchell's Portable Encyclopædia, to be presented in Miss Eden's name to two of the boys, with whose scholarship she was especially struck. This is one substantial proof, in addition to some others which have lately been made public, of the deep interest which Lord AUCKLAND takes in the progress of education in this country; and it will, I am confident, be hailed with no common satisfaction by the friends of Native improvement.

**Essay.**—*Arguments for Caste.* KEDAR N. SINGH, (1st Class.)

**Essay.**—*Arguments against Caste.* MOHESH C. BANERJEA.

1st or Monitorial Class\*, { MILNE'S ASTRONOMY, (the whole.)  
WHATLEY'S LOGIC.  
PALEY'S EVIDENCES.  
HERSCHELL'S PRELIMINARY DISCOURSE.

**Essay.**—*On the Supremacy of Conscience.* KHETUR M. CHATTERJEA.  
5th Class, GEOGRAPHY—BENGAL, EUROPE, ASIA, AFRICA,  
AMERICA, &c.

4th Class, { KEITH on the Globes, 10 Problems.  
EUCLID, Book I, 20 prop.  
BRIEF SURVEY, Part I. 200 pp.

4th and 5th Classes, NEW TESTAMENT; Gospel of Matthew, 10 chapters.

**Essay.**—*On Education.* BEHARY L. SINGH, (2nd Class).

2nd Class, { EUCLID, 6 Books. ALGEBRA, Quadratic Equations.  
PLANE TRIGONOMETRY, and LOGARITHMS.  
MILNE'S ASTRONOMY, 50 pp.  
EVIDENCES OF CHRISTIANITY.  
HISTORY OF INDIA.  
CLIFT'S POLITICAL ECONOMY.

5th and 6th Classes, BRIEF SURVEY, Part I. 32 pp.  
6th Class, GEOGRAPHY, 5 Maps.

7th and 8th Classes, { Instructor, No. III. 150 pp.  
BENGA'LI,—(with the Pundits.)

9th and 10th Classes, Instructor, No. III. 30 pp.

The number of Scholars on the list is 629, all of whom receive instruction in their own language every day from Pundits.

### 3.—CALCUTTA RELIGIOUS TRACT AND BOOK SOCIETY.

The anniversary of the above Society was held in the Old Church Rooms on Tuesday evening, the 20th Sept.

C. W. SMITH, Esq. in the chair.

The Report, read by the Rev. J. Thomas, was one of the most interesting documents of the kind to which we have ever listened. We hope not only that it will be widely circulated, but generally read. It will amply repay an attentive perusal, containing, as it does, almost an history of the Tracts, Books, and issues of the institution since its commencement. The meeting was addressed by Rev. Messrs. Morton, Wimberley, Malcom (from America) and Roaz; also by Messrs. Bannister and Byrne. The proceedings of the evening were opened and closed by singing and prayer by the Rev. R. B. Boyes.

Though the meeting was but thinly attended, the most delightful spirit of harmony and devotedness pervaded the minds of those present. The accompanying resolutions were adopted, and we trust they will meet with a response in the heart of every friend to the Society. Oh that the motto of every Christian in this land might be "onward," and the cry of every follower of Christ be, "Lord, what wilt thou have me to do?" We pray that the day may speedily arrive when every one shall lift up the cross in their lives, and say by their actions, as well as creed, *Hoc signo vincimus.*

Moved by Rev. W. Morton, and seconded by Rev. H. Malcom.

I. That this meeting in the review, induced by the reading of the Report, desires to record its sense of gratitude to the Great Head of the Church for what has been accomplished since the establishment of the Society, and most cordially recommends the printing and circulating of the Report, convinced that it will be one of the best advocates of the Society's interests, and the highest source of encouragement to its friends.

\* They have recently commenced BROWN'S MORAL PHILOSOPHY.

Moved by Rev. Mr. Wimberly, and seconded by Dr. Bannister,

II. That while this meeting looks with pleasure on the past as a period of preparation, it anticipates the future as a season of more stirring exertion, and therefore devoutly calls upon all the followers of Christ to be more united and vigorous in their purposes of love, more earnest in prayer for enlarged measures of the Holy Spirit and Grace of Christ, which if vouchsafed must ensure success to the feeblest efforts.

Moved by W. Byrne, Esq. and seconded by Rev. T. Boaz,

III. That the following individuals be requested to sustain the offices to which they are appointed, and conduct the affairs of the institution for the coming year.

*Treasurer*, ..... Rev. J. Hæberlin.

*Minute and Corresponding Secretary*, ..... Rev. J. Thomas.

*Finance Secretary and Depository*, ..... Rev. J. Hæberlin.

*Committee.*

G. Alexander, Esq.	V. Archd. Dealtry.	Rev. W. S. Mackay.	Col. R. Poway.
Rev. T. Boaz.	Rev. J. D. Ellis.	Rev. W. Morton.	Capt. Roxburgh.
Rev. J. Campbell.	Rev. D. Ewart.	Rev. G. Pearce.	Rev. T. Sandys.
H. Chapman, Esq.	Capt. Fagan.	Rev. W. H. Pearce.	J. Vos, Esq.
Rev. J. Charles.	Rev. A. F. Lacroix.	Rev. C. Piffard.	Rev. W. Yates.

#### 4.—PROTRACTED MEETINGS.

During the week of the Dúrgá Pújá festival, the congregation assembling in Union Chapel, Dhurruntollah, set apart a portion of each day for religious engagements, with a view to call the more serious attention of the members of the Church and careless sinners to the great subject of salvation. On the evening of Monday a preparatory prayer-meeting was held. On Tuesday morning the members of the Church were addressed on their duties to God, themselves and mankind. On Wednesday an address on the subject of salvation was delivered to the thoughtless hearers of the gospel. On Thursday the children and young persons were admonished; and on Friday the whole were addressed on the subject of consecrating themselves and possessions to Christ. The whole of the services were closed by prayer on the evening of Saturday. In the following week the congregation assembling in the Loll Bazar adopted a similar course of conduct. Meetings were held on the morning and evening of each day for prayer and exhortation; the elders and members of the respective churches aiding and encouraging each other in this delightful employment. We trust the effort has not been in vain. Several of the members have become more serious, and concerned for the salvation of men; and not a few instances of serious inquiry have been brought to our notice, since they have closed.

A meeting of a similar nature was held in Fort William, which brought to our recollection the best days we have witnessed amongst our military brethren. May the spirit which has been kindled not be permitted to go out, but increase, until its sacred influence be felt throughout the whole land. We have the more confidence in the permanence and success of this work, since it is not the ebullition of a moment, but has been the subject of deep and serious consideration for upwards of twelve months. Oh that God would build his temple speedily even in our own day!

#### 5.—BENGAL AUXILIARY MISSIONARY SOCIETY.

The Eighteenth Annual Meeting of this Society was held in the Union Chapel, Dhurruntollah, on Wednesday evening, October 26th.

Captain ROXBURGH in the chair.

The meeting was respectably attended, but what is more satisfactory, it was pervaded by a temper which we hope will soon characterize the whole Church in this land. The prevalent sentiment urged by every

speaker and responded to by the auditors, was the necessity for the Church of Christ in a Mission land becoming a Missionary Church. We hope that every Christian will feel how great a privilege is conferred upon him, in being permitted to live in a land where he can in a moment become a Missionary to the heathen. How many in Christian countries long for the opportunities we possess. Let us improve them both promptly and perseveringly, lest others come and take that which should have been our crown.

The following resolutions were moved and seconded by the members whose names are attached.

Moved by Rev. W. Ewart, of the Scottish Mission, seconded by Dr. Bannister, of the Madras, Service.

I. This meeting, deeming the contents of the Report calculated to induce a spirit of humility, prayer and stricter reliance on Christ for success, recommends its being printed and circulated by the officers of the Committee.

Moved by Rev. J. Leechman of the Serampore Mission, seconded by Rev. A. F. Lacroix of the London Missionary Society.

II. Whilst this meeting desires to record its gratitude to God for what has been done during the *past*, it cannot look on the *present or future*, without entertaining a hope that both may be characterized by greater success in the conversion of souls; and conscious that both Europe and America combined can never supply a sufficient number of men to evangelize India, earnestly calls upon the members of Christ's spiritual body to manifest a Missionary spirit, that the Church in a heathen land may be a Missionary Church.

Moved by Rev. G. Pearce, of the Calcutta Baptist Society, seconded by Rev. Charles Piffard of the London Missionary Society.

III. The meeting prayerfully entrusts the affairs of the institution to the arrangement of the following individuals, whom they pray the great Head of the Church to preserve in harmony, love, and practice of good works.

Treasurer, Secretary and Collector, Rev. T. Boaz.

Committee: Messrs. Bartlett, Cockburn, Grant, Hay, Hunt, Mackey, Lieut. Meik, Messrs Symes, Voss, H. Woollaston, and all the Missionaries of the Society.

The meeting was characterized by a spirit of seriousness and prayer.

#### 6.—RELIGIOUS PERSECUTIONS IN BURMAH.

We understand that religious persecution is rife in some parts of Burmah. At Rangoon the spirit of enmity to the Gospel has been so great, that the very domestics of the Missionaries have been threatened and imprisoned. The converts have in many instances (especially native teachers) been cited before the civil authorities, and declared worthy of death. One of the native catechists was lately cited before the judge, and declared to be *worthy of death* for changing his faith. He replied, "I have not changed my religion. I worship the one God, the true God."—"You worship the foreigner's God," was the reply. "No—you see that sun: is it the foreigner's sun? the Burman's sun? is it not every man's sun?"—was the answer. "Yes—Well, so is the God I worship—he is not the foreigner's God alone, but the God of all who believe and live holy." We pray that our Missionary brethren may be long sustained by such assistants, and that the work may be prospered by this effort to destroy its usefulness. The blood of the saints has ever been the seed of the Church: and the time of her tears the season of her preparation for enlarged success. One fact connected with these events gives us sincere pleasure. Wherever the British influence is felt, it is a shield to the oppressed and a refuge to the miserable. When will Britain be aware of and exert her moral influence, as she has long since done her military, naval, and commercial energies?

## 7.—MISSIONARY ARRIVALS.

Since our last we have the pleasure to announce, that the number of laborers in the Mission field has received an addition in the arrival of the Rev. G. Pickance and family. One object which our respected friend has in view is the establishment of a Ladies' Boarding School on pious principles, under the superintendance of Mrs. P. and an accomplished European assistant. We understand Mrs. P. has been accustomed to conduct youthful studies in England on the most improved principles with the best success, and was induced to visit this city at the solicitations of some good friends to the welfare of India.

The Bethel Committee have availed themselves of Mr. P.'s services, and have engaged him as their regular Chaplain to the seamen of the port. We wish him every possible success, both in his efforts to train the youth to habits of piety, and to guide our beloved seamen to the seamen's truest Friend.

We have pleasure also to announce the arrival of Misses Thompsons and Carter, two of the agents of the English Ladies' Society, for promoting female education in the East. These tokens, though few, are yet indications that the claims of India are not quite neglected or forgotten by our friends in the West.

## 8.—THE CALCUTTA BETHEL SOCIETY—TENTH REPORT.

*The abundance of the Sea shall be converted.*—Isaiah lx. 5.

The burden of Prophecy is the redemption of mankind by Christ Jesus. In proof of this many passages might be adduced, were it necessary. There is one peculiarity, however, in the gracious declarations of Heaven, which cannot fail to interest every generous mind, and ought to encourage the labours of this Society. The Prophecies enter minutely into the necessities, and have appropriate blessings for every class of mankind and every grade of society. Nor are the class for whom we profess to feel interested, excepted. The mouth of the Lord hath said, the "abundance of the sea shall praise him." Nay, he has given them a preference. "The ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God." Our Lord, as if in conformity with this prophecy, chose his *first sphere of labour among the fishermen of Galilee*. He preached to the people on board ships thrust a little way from the shore. He qualified and sent forth the illiterate sons of the waters as the first heralds of salvation. Since that period, until a very recent date, seamen appear to have been entirely neglected by the followers of Christ. They were accustomed to associate a sailor with no other ideas than bravery in war, imprudence in expenditure, perseverance in labour, and ingenuousness of disposition; till the very fact of his being a sailor seemed enough to place him beyond the pale of exertion or hope. If any act of mischief was discovered, it was a sufficient excuse that the individual was a sailor.—If ignorance of the things of God was displayed, it was easily accounted for: "he was a sailor." But we live in better times. The Missionary fire has thrown light on every department of Christian enterprise, and particularly on this. The Missionary enterprise has displayed to the Church the importance of stirring up her energies, to "convert the abundance of the sea;" for wherever her exertions are employed, *there* sailors come bearing the name of Christ, and they are either an aid or an hinderance to the great work. We need scarcely add, they have been almost invariably a blight on the fairest prospects; and strange as it may appear, that which the Missionary has most dreaded, has been the arrival of European and American crews. This, in the majority of instances, does not arise so much from *wantonness* as from *ignorance*. For, since efforts have been made to instruct and defend sailors from the contagion of vice, they have arisen in true moral excellence and religious feeling.

Somewhat less than twenty years has past, since the attention of the Church was directed to this department of labour. Since that period great progress has been made. Floating Chapels have been fitted up, and Mariners' Churches erected in almost all the principal ports in Great Britain. Sailors' Homes for the destitute

have been established in one or two of the largest ports. Hospitals have been built—Tracts written and published with a direct bearing on their interests; and Bible Societies have been established, having for their special object the improvement of the naval and merchant service. The result of this effort is to be found in the conversion of many seamen, officers and captains, who maintain the worship of God during their voyages, and hold public religious services under the Bethel flag in the different ports to which they sail. One fact must serve to illustrate the great success which has accompanied these efforts. A port in the north of England, from which about 500 sail of shipping sail, at the commencement of these labours had not above one or two pious captains; now it is blessed with upwards of twenty. In the United States the aspect of things is still more cheering. Not only have they all the means that have been employed by our British brethren, but they have appointed permanent chaplains, both in America and in some of the foreign ports with which they have the most extensive commercial intercourse. The friends of the Redeemer in this city, desiring to further these excellent designs, have endeavoured to arrest the attention of seamen by preaching and visits to the vessels in this port—would that they could add, with much success. During the past year the services at the Bethel have not been so well attended as in some former years, nor have the visitations been kept up with the vigour their importance demands. This may, in a great measure, be attributed to the want, in the absence of a permanent chaplain, of efficient voluntary agents,—the removal of the late active Secretary (Rev. G. Gogerly) to Europe,—and the death and removal of others who formerly took an interest in its welfare; nor have your Committee much hope of permanent good in such a climate until a chaplain shall be appointed.

In your last Report there was an extract from a letter of the Secretary of "The American Seamen's Friend Society," in which it was stated that they had promised to provide and support such an agent for Calcutta. In fulfilment of this promise they appointed the Rev. Amos Sutton to be their agent, under the partial direction of your Society. Owing to previous Missionary engagements, Mr. Sutton, on his arrival in this country, for the present at least, was obliged to resign the appointment, which we sincerely regret; but we are not without hope that before another anniversary we shall be enabled to announce to you the cheering fact that the situation has been filled. During the past year, Tracts and Bibles have been distributed when deemed necessary. The Committee desire to acknowledge with gratitude the generous conduct of the Calcutta Bible Association, in providing them with the means of supplying every seaman entering the port with a copy of the sacred scriptures.

In bringing this Report to a close, your Committee cannot but regret the little which has been done during the past year; they hope that after a Minister shall be appointed, more gratuitous agency obtained, and larger measures of the DIVINE SPIRIT obtained, that they will be enabled to communicate much more cheering and inspiring intelligence; and that here, as in other ports, we may have tokens of the ultimate fulfilment of the gracious declaration of God,—*The abundance of THE SEA shall be converted.*

Receipts,.....	1,480	7	Expenditure,....	932	5	9
			Balance in hand, ..	548	1	3
				1,480 7 0		

#### COMMITTEE.

J. H. Mackey, Esq. <i>Treasurer.</i>	Rev. T. Boaz, <i>Secretary.</i>
Mr. D. Clark,	Mr. J. Muller,
Captain Holmes,	M. J. Richardson,
Mr. G. C. Owen,	Mr. I. Biss,
Mr. Wittenbaker,	G. AND
Mr. P. Lindeman,	Alexander, Esq.

Ministers and Missionaries members *ex-officio.*  
Office of the Society, Union Chapel House, Dhurrumtollah.

#### 9.—NATIVE FEMALE SCHOOL SOCIETY.

Since the publication of the last Report, the efforts of this Society have been principally directed to the Female department of the Christian Institution connected with the London Missionary Society. Ever desirous of embracing the most favorable opportunities, and pursuing the best plans for the improvement of Female

Society in India, the Committee have made trial of all the modes of instruction resorted to by others. They found that owing to the almost insuperable prejudices of the Natives, little effect was likely to be produced by the description of Schools they heretofore superintended. This led to an alteration in the original plan of the Society, and in April 1835 all their Schools were relinquished; since that time the funds have been expended in the education of orphans and the children of Native Christians. There are 19 Girls at present in the Institution, who are clothed and supported by the funds of the Society. They are entirely separated from native influence and example, and are carefully instructed in the principles of the Gospel of Christ, and many of them are already well acquainted with the Scriptures. They are brought up to habits of industry, and accustomed to the exercise of religious duties. They attend family worship regularly twice every day; and the Gospel has been uniformly preached to them every Sabbath. There is already a marked difference between the conduct of the children brought up in this Institution and that of their Heathen neighbours.

The Committee solicit the attention of the friends of the Society, and request them to visit the Institution that they may judge for themselves, and see how much a Christian example and instruction can do in improving the morals and elevating the principles of a too much neglected but interesting portion of our fellow creatures.

The girls are taught to read the Scriptures and other books in their own language. Some of them began to study English a short time ago. Their progress is very creditable to their talents and application. They are also taught needle and fancy work, in all which departments they are constantly superintended by Mrs. CAMPBELL.

By thus combining instruction with useful mechanical accomplishments, the Committee believe that the children under their management will not only rise superior to their country women in intelligence, but that they will be an example to them of that industry and attention to domestic duties, which are so eminently calculated to endear and elevate the female character.

#### FUNDS.

At the time of reading the last Report in November 17, 1835, there were in hand Sicca Rupees 812. 3. 0. There have been realized since by sales 1,443. 2. 0, and by Donations and Subscriptions 1,103. 2. 0; making an amount of Sa. Rs. 3,353. 7. 0. The expences of the Schools have been Sa. Rs. 2,258. 7. 0, leaving a balance of Sa. Rs. 1,100.

August 24, 1836.

A. CAMPBELL, *Secy.*

#### COMMITTEE.

Mrs. Birch,  
Mrs. Campbell, *Secretary.*  
Mrs. Craigie,  
Mrs. Dicey,  
Mrs. Hill,  
Mrs. Lacroix,

Mrs. Maxton,  
Mrs. Meik,  
Mrs. Piffard,  
Mrs. Pigou,  
Mrs. Trevelyan,  
Mrs. Vangrieken.

#### 10.—USEFULNESS OF BAXTER'S CALL TO THE UNCONVERTED.

The Rev. Mr. Abeel stated in a public meeting, that at Canton he attended upon a wounded sailor, who had fallen from the mast head, and gave him Baxter's Call; but he refused to read it. On being asked the reason, he replied, "it hurt his conscience, and he could not read it." This led Mr. A. to press the book upon his attention, and he obtained a promise from him that he would read it. The sailor kept his word, and by means of this volume was converted to God. Two others in succession had been brought up to the port for surgical aid, and were in like manner deeply impressed. Mr. A. had entertained a good hope concerning them, and had this evening learned that one of them, on returning to this country, had entered college, with a view to prepare for the christian ministry, in connexion with the Protestant Episcopal Church.

**DOMESTIC OCCURRENCES.**[Where the place is not mentioned, *Calcutta* is to be understood.]**SEPT.****MARRIAGES.**

1. At Howrah, W. Younghusband, Esq., to Miss L. C. Thomas.
  2. At Serampore, Rev. J. Rae, to Miss E. Hogg.
  5. Lieut. C. J. H. Perreau, 58th N. I., to Miss J. A. Robeson,  
— Mr. J. Ashford, to Miss Mary Ann.
  13. Capt. J. Graham, 50th N. I., to Miss L. Blackall.  
— At Agra, Mr. G. Gibbon, to Mrs. A. Freame.
  14. Mr. C. R. Smith, to Miss J. Hammond.
  15. J. Maxton, Esq., to Miss C. E. Vos.  
— At Cawnpore, Mr. C. Permien, to Miss E. Raynor.  
— At Mhow, Lieut. J. H. Campbell, Artillery, to Miss A. H. Stedman.
  20. Rev. W. Sturrock, to Miss M. Fernie.  
— At Nudjughur, near Cawnpore, T. Sutherland, Esq., to Miss M. R. C.
- Augier.**
22. Mr. H. S. Ham, to Miss E. H. Patton.
  24. Mr. M. Keys, to Miss C. Vallis.  
— Mr. R. H. Baker, to Miss M. A. Brown.

**AUG.****BIRTHS.**

23. At Almorah, the lady of Capt. C. A. Abbott, Artillery, of a daughter.
26. At Kurnaul, the lady of Lieut. J. E. Jones, 61st N. I., of a daughter.
28. At Saugor, the lady of Dr. Foley, 2nd L. H., of a son.
29. At Patna, the lady of E. H. C. Monckton, Esq. C. S. of a daughter.

**SEPT.**

1. The lady of R. Swinhoe, Esq. of a son.
- At Deegrah, the lady of F. C. Cardew, Esq. C. S. of a daughter.
- At Hyderabad, the lady of Major J. A. Moore, of a son.
2. Mrs. R. Lawler, of a daughter.
- At Cuttack, the lady of E. Repton, Esq. C. S. of a son.
- At Delhi, the wife of Conductor P. Irwin, of a daughter.
3. At Serampore, the wife of Rev. J. Leechman, of a son.
- At Midnapore, the lady of Lieut. A. Q. Hopper, 24th N. I., of a daughter.
- Mrs. John Brown, of a daughter.
4. At Barrackpore, the wife of Quarter-Master Serjeant Tilbury, 41st N. I.,  
of a son.
- The wife of Mr. J. F. Dover, of a son.
- At Hogwangolah, Mrs. C. Rose, of a daughter.
- At Futtyghur, the lady of Lieut. P. J. Chiene, 34th N. I., of a daughter.
5. Mrs. J. W. Peterson, of a daughter.
- At Mussoorie, the lady of Lord H. Gordon, of a daughter.
6. At Sultanpore, Benares, the lady of Capt. Barber, 8th L. C., of a daughter.
7. At Futtyghur, the lady of Capt. J. T. Boileau, of a son.
8. At Chittagong, the lady of A. S. Annand, Esq. C. S. of a daughter.
- At Delhi, the lady of Capt. G. Burney, 38th N. I., of a son.
9. At Serampore, the lady of W. Baker, Esq., of a son.
- Mrs. J. Carvan, of a daughter.
- At Cawnpore, the lady of Lt. S. W. G. Bristow, 71st N. I., of a daughter.
- At Monghyr, Mrs. C. D'Oyly, of a daughter.
- At Saugor, the lady of Lieut. C. Prior, 64th N. I., of a son.
10. Mrs. H. Jones, of a son.
- At Simlah, the lady of Asst. Surgeon R. Laughton, of a son.
11. At Barrackpore, the lady of Capt. J. E. Watson, of a daughter.
- Mrs. A. Fleming, of a daughter.
- At Dinapore, Mrs. R. R. Campbell, of a daughter.
- At Cawnpore, the lady of Dr. J. Campbell, of a daughter.
12. Mrs. R. S. Strickland, of a daughter.
13. Mrs. Z. Garrett, of a son.
- Mrs. W. K. Ord, of a son.
14. Mrs. H. G. Statham, of a son.
- At Kidderpore, Mrs. J. R. Aitken, of a son.
- At Seebpore, Backergunge, Mrs. L. DeSilva, of a son.

15. The lady of Capt. Cubitt, of a son.
- At Cuttack, the lady of C. L. Babington, Esq., of a daughter.
17. The lady of E. Wilkinson, Esq., of a son.
- Mrs. J. B. Plumb, of a son.
- Near Santipore, Mrs. T. E. Mullins, of a daughter.
- At Serampore, Mrs. D. P. DaCosta, of a son.
18. At Chinsurah, the lady of M. T. Stephens, Esq., of twin daughters.
- The wife of Conductor J. Ives, of a son.
20. The lady of R. H. Cockerell, Esq., of a daughter.
- Mrs. W. Reed, of a daughter.
- At Futtehpore, the lady of H. Armstrong, Esq. C. S. of a daughter.
21. At Allipore, Lady Malkin, of a son.
22. At Garden Reach, the lady of J. Franks, Esq., of a son.
24. Mrs. F. M. Bouchcz, of a son.
- At Midnapore, the lady of Major Ramsay, 24th N. I., of a son.
25. Mrs. R. Deefholts, of a son.
- The lady of E. W. Brightman, Esq., of a daughter.
- The wife of Sub-Conductor Connor, of a son.
- At Balome, the lady of Asst. Surgeon R. Laughton, of a son.
- At Mussoorie, the lady of Capt. DeBude, Engineers, of a daughter.
26. At Tirhoot, the lady of W. H. Sterndale, Esq., of a daughter.
27. The wife of Apothecary J. Pitts, of a son.
29. The lady of A. Littledale, Esq., of a daughter.
- At Seebpore, Mrs. J. Ginny, of a son.
- At Baitool, the lady of Lieut. J. H. Chowne, 66th N. I., of a daughter.

## JULY.

## DEATHS.

21. At Banda, the wife of Capt. D. Simpson, 20th N. I.
- AUG.
1. At Mhow, Serjt. E. Sydney, Arty.
  2. At Mhow, the infant daughter of Serjt. Sydney, aged 8 months.
  7. Near Bhaugulpore, Rev. T. Riehardt.
  27. At Cawnpore, the daughter of Capt. Alexander, 5th L. C., aged 13 months.
  31. At Meerut, Capt. Arnold, 11th L. D.
  - At Dinapore, the infant son of Mr. R. Maddock, aged 11 days.
  - At Sea, on board the *Hibernia*, T. J. C. Plowden, Esq., C. S.
- SEPT.
1. Mrs. E. Kirby, wife of Mr. G. D. B. Kirby, aged 31 years.
  - Mr. J. Toussaint, aged 21 years.
  - At Subeswan, Mrs. M. A. Pushong, aged 22 years.
  4. At Simlah, Ensign J. H. Garrett, 30th N. I.
  5. The infant daughter of Mr. R. Lawler, aged 3 days.
  - At Mussoorie, the infant daughter of Capt. DeBude, Engineers.
  6. Mr. John Brown, aged 35 years.
  7. At Saugor, the lady of Dr. Foley, 2nd L. H.
  - At Bandah, Lieut.-Col. J. Hunter, 29th N. I.
  9. The daughter of Ensign C. G. Cornish, 10th N. I.
  - At Cawnpore, Mrs. Joyce.
  10. Mrs. M. V. Murphy, aged 67 years.
  - At Akyab, the daughter of Capt. Dickenson, aged 3 years.
  11. At Chinsurah, the infant son of Mr. P. Cocker, aged 8 months.
  12. Mr. R. Small, of the *Orient*, aged 50 years.
  - At Allahabad, the infant son of Mr. E. G. Fraser, aged 9 months.
  13. The eldest daughter of John Bell, Esq., aged 12 years.
  - At Hazareebaugh, Qr.-Master Serjt. C. Kelly, H. M.'s 49th Foot.
  14. Mr. Gentloom Aviet, aged 36 years.
  15. Mr. W. C. Edmund, aged 23 years.
  16. Mr. P. G. Sinclair, Branch Pilot, aged 54 years.
  17. Mr. C. G. A. Derozio, aged 22 years.
  18. Miss A. Blenkin, aged 24 years.
  - The wife of Mr. Z. Garrett, aged 21 years.
  - Mrs. A. Green, aged 49 years.
  - At Allahabad, the wife of Capt. J. Bedford.
  19. Master E. W. R. Haviland, aged 18 months.
  - At Peeprah, Tirhoot, the infant son of J. W. Yule, Esq.
  20. Mrs. E. Heron, aged 40 years.
  - The infant son of Mr. Z. Garrett, aged 8 days.
  - At Sultanpore, Oude, Ensign J. J. M. Morgan, 63rd N. I., aged 27 years.

21. The infant daughter of Mr. W. Reed.  
— On the river, the wife of Mr. J. Nash, aged 37 years.
22. At Agra, Mr. C. Levade.
23. Mr. D. Tate, aged 49 years.  
— Mrs. H. Jones, aged 16 years.  
— The infant daughter of Mr. L. Mendes, aged 2 months.  
— Mr. W. Norton, of the ship *Windsor*.  
— Mr. A. Gregory, aged 42 years.
24. The wife of Mr. F. Hurd, aged 39 years.  
— Mr. J. W. Evans, aged 20 years.
25. At Ishapore, Conductor A. Reid, aged 33 years.  
— Mr. C. H. Moffat, aged 22 years.
26. Mr. H. Festing, aged 20 years.

## Shipping Intelligence.

SEPT.

ARRIVALS.

2. Forth, J. H. Lauders, from Chiua 20th June, Singapore 27th July, Malacca 8th, and Padaag 18th August.  
*Passengers from China.*—Mr. C. Varally. *From Singapore.*—Lieut. D. T. Grant, H. M. 44th Regt; Mr. C. Lancaster, school-master; Mr. C. R. Lackersteen, and Mr. V. Castello.  
— Fortitude, (Amr.) J. Spalding, from Boston 21st May.
3. Integrity, (Bark.) J. Pearson, from Van Diemen's Land 3rd May, Batavia 27th July, Madras 20th and Ennore 26th August.  
*Passengers from Sidney.*—Capt. Brown and crew of the ship *Psyche*.  
— Sir Archibald Campbell, (Brig.) C. Robertson, from Penang 9th August.  
*Passenger.*—Master Lindsay Bell.  
— Star, (Amr.) H. S. Brown, from Philadelphia 1st May, and Madras 27th August.  
*Passengers.*—Mr. Wm. Ramage, and Mr. Thomas Ryan, Supercargo.
6. Bahamian, (Bark.) M. Tizard, from Liverpool 9th April, Rio de Janeiro 25th June, and Mauritius 8th August.  
— Sir Charles McCarthy, (Brig.) John Walker, from Mauritius 6th August.  
— Lydie, (Fr.) Roziar, from Bourbon 21st July, and Mauritius 2nd August.  
— Robert le Diable, (Fr. Bark.) Laporte, from Bourbon 19th July, Mauritius (no date), and Pondicherry 27th August.  
— Le Gol, (Fr. Bark.) C. Barthez, from Bourbon 30th July, Pondicherry (no date), and Madras 30th August.  
— Nathalie, (Fr. Bark.) Laudreau, from Mauritius 9th August.  
— Robert Surcouf, (Fr. Bark.) E. Moucet, from St. Malo 7th May, and Mauritius 9th August.
7. Wanderer, Wm. Cobb, from Liverpool 8th March, Rio de Janeiro 20th June, and Mauritius 11th August.  
— Augustus, (Bark.) Carr, from Mauritius 14th August.  
*Passengers from London.*—Miss Carr. *From Mauritius.*—Madam Canon and 3 Miss Tulimans.
8. Navarino, (Bark.) C. Soulby, from Mauritius 10th Aug. and Madras 2nd Sept.  
— Ann, (Bark.) D. McAlpin, from Bombay 15th August.  
— Jessy, (Brig.) J. Auld, from Penang 9th August.  
— Olivia, (Brig.) Wm. Roonie, from the Cape of Good Hope 19th June, Mauritius 1st August, and Madras 2nd September.
9. Pacquebot de Rio, (Fr. Bark.) G. Coenillier, from Bourbon 10th August.
10. Ajax, J. Bruton, from Bristol 26th April, and Mauritius 11th August.  
— Kirkman Finlay, A. Russel, from Liverpool 17th April, and Bombay 22nd Aug.  
— Fazelcurrim, Nacoda, from Juddah 23rd May, Bombay 3rd, and Allepee 24th August.
13. Cornelia, (Amr. Brig.) J. Beard, from Baltimore 7th May.
14. Margaret Wilkie, (Bark.) N. Smith, from London 2nd April, Cape of Good Hope 23rd July, and Madras 6th September.
15. Hamido, (Brig.) R. Daviot, from Colombo 28th August, Trincomallie 2nd and Bimlipatam 9th September.  
— Abgarris, (Bark.) Solomon, from Muscat 15th August.
16. John Hepburn, (Sch.) B. Robertson, from Rangoon 4th Sept. nber.  
*Passengers from Rangoon.*—Rev. Howard Malcom, American Baptist Mission; Mr. A. M. Arratoon, Missionary.
18. Belzonie, (Bark.) J. Salmon, from Mauritius 21st August.

19. Belle Poule, (Fr.,) E. Gizodrour, from Bordeaux 2nd June.  
 22. Clarissa, (Bark,) G. F. Andree, from Madras 12th September.  
 23. John Bagshaw, H. Blyth, from London 1st May, Madras 10th, and Masulipatam 16th September.  
 24. Jessore, (Aur.,) S. Kennedy, from Boston 6th June.  
 25. Alice, J. Beverley, from Liverpool 1st June.  
 — Lawrence, (Bark,) H. Gill, from Liverpool 17th May.  
 — Elephanta, (Bark,) J. Buchanan, from Greenock 2<sup>nd</sup> May.  
*Passengers.*—Messrs. James Lachman and John Brown.  
 26. Cordelia, G. Creighton, from Liverpool 11th May.  
 27. Fatima, George Fethers, from Liverpool 9th June.  
 — Louisa, (Sch.,) J. W. Snowball, from Rangoon 8th September.  
*Passengers.*—Messrs. James Dorrett and John Frederique.  
 29. Sir Charles Malcolm, J. Lyon, from Bombay 4th September.  
*Passengers.*—Mr. Tozer, and Mrs. Connor.  
 — Hajee Rohoman, Hajee Abraham, from Bussora, 28th June, and Bombay 8th September.  
 30. Mermaid, P. M. Stavers, from China 21st July, and Singapore 7th Sept.  
 — Bright Planet, (Bark,) J. W. Tingate, from Penang 25th August.  
*Passengers.*—Mrs. Scott and child; and Capt. Scott, Mariner.  
 — Arab, (Bark,) J. S. Sparks, from the Downs 13th June, and Madeira 1st July.  
*Passengers.*—Mrs. Hobson; Mrs. Bourke; Miss Smart; Ensign T. Bourke. H. M. 31st Regt.; C. Taylor, Esq.; R. B. Finlayson, Esq.; and Mr. J. Filby, Pilot Service.  
 — Shaw Inshaw, Nacoda, from Mocha 17th August.

## SEPT.

## DEPARTURES.

1. Crown, (Bark,) H. Ponsonby, for Liverpool.
  - Fortfield, (Bark,) J. Sly, for Bombay.
  3. Cowasjee Family, (Bark,) R. Wallace, for China.
  - Lord Auckland, J. Willie, for China.
  - Mandarin, R. Donald, for Greenock.
  - Sulimany, A. J. Macfarlane, for China.
  - Motichund Amurchund, H. White, for Bombay.
  - Castor, (Fr. Brig,) B. Michel, for Bourbon.
  4. Bombay Castle, R. Wemyss, for Singapore and China.
  - Skimmer, (Bark,) J. D. Shreeve, for Bombay.
  8. Hellas, (Sch.,) A. Scanlan, for Singapore and China.
  12. Shepherdess, R. Glasgow, for Mauritius.
  15. Dulla Merchant, (Bark,) H. M. Potter, for Moulmein and Rangoon.
  - Joseph et Victor, (Fr.,) Le Cour, for Bourbon.
  16. Mary and Susan, (Am.) F. Parrott, for Boston.
  - Gunga, (Bark,) H. Youngusband, for Liverpool.
  17. Margaret, (Bark,) W. C. Spain, for Rangoon and Moulmein.
  - British Monarch, (Bark,) W. Purvis, for Mauritius.
  - Prinsep, (Bark,) W. D. Meyer, for Bombay.
  18. Sir John Rae Reid, (Bark,) E. Wooden, for Mauritius.
  - Syed Khan, (Sch.,) J. L. Gallie, for China.
  19. Tropicque, (Fr. Brig,) R. Roy, for Marseilles.
  22. Lord W. Bentinck, H. Hutchinson, for China.
  - Haidie, (Bark,) W. D. Messiter, for Bombay.
  23. Baboo, (Bark,) G. B. Brock, for London.
  26. Henry, (Bark,) H. J. Bunney, for the Mauritius.
  27. Tigris, J. Fetherington, for China.
- Passengers for Singapore.*—J. C. Graut, Esq., C. S.; and Harworth, Esq.  
 30. Argyle, A. McDonald, for London.  
*Passengers for London.*—Mrs. Duff and 3 children; Lieut. Boscowen; and —Thompson, Esq., Indigo Planter.  
*Per Asia.*—Mrs. W. Jackson and 4 children; Mr. McCulloch; Captain McNair, and Capt. Cromlin.  
*Passengers Per Strath Eden, for London.*—Mr. and Mrs. Blake and 2 children; Rev. Mr. and Mrs. Reynolds and 4 children; Capt. Taylor, late of the *Windsor*; J. Finlay, Esq.; Lieut. White, and Mr. Grigor.  
*Per Steamer Ganges, for Kyook Phyou.*—Sir Edward Ryan, Knt.; the Honorable H. Cameron; Mrs. Holroyd and child, and T. Holroyd, Esq.  
*Per Alexander, for Liverpool.*—Mrs. Fulton and 2 children; Mrs. Colonel F. H. Taylor; Miss Taylor; Capt. Hodges; Lieut. Fulton; and Master Taylor.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of Oct. 1836.

Day of the Month.	Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Lower Rain Gauge. (New.)	Upper Rain Gauge. (Old.)
	Glass, Height of Barometer.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,750	50,5	84,2	81,5	W.	29,772	82,0	89,5	85,0	W.	748	82,8	88,9	85,4	W.	74	83,0	87,8	85,0	W.		
2	,852	81,0	84,2	81,8	N. W.	,830	81,4	87,5	83,5	N. W.	,798	81,8	88,5	84,5	N. W.	,770	82,0	87,8	84,4	N. W.		
3	,844	80,4	80,9	82,2	W.	,832	82,2	89,9	82,5	W.	,798	82,8	90,2	83,0	W.	,780	82,4	89,5	84,5	W.		
4	,800	80,8	88,5	83,1	W.	,868	81,9	90,0	84,0	W.	,824	83,0	91,4	86,3	W.	,820	83,0	87,4	84,0	W.		
5	,922	80,8	87,5	81,8	W.	,900	82,6	90,2	85,0	W.	,852	83,0	91,9	86,5	W.	,84	83,4	88,4	85,0	W.		
6	,924	81,4	88,0	82,4	N. W.	,912	82,6	90,4	85,0	N. W.	,850	84,2	88,4	85,3	N.	,87	83	87,2	83,3	N.		
7	,994	81,2	87,5	82,0	N.	,934	82,5	89,3	84,6	N.	,894	83,8	87,6	84,0	N.	,880	84,0	86,5	82,5	N. W.		
8	,918	81,5	87,0	81,8	N. W.	,888	83,0	88,5	82,8	W. N. W.	,838	84,0	88,8	82,4	N. W.	,828	84,1	87,2	82,0	N. W.		
9	,948	81,8	88,0	81,5	N. W.	,906	82,5	89,8	82,8	N. W.	,856	83,8	89,8	83,3	N. W.	,856	84,0	88,7	83,0	N. W.		
10	,950	81,8	87,2	82,6	N.	,924	83,5	89,0	82,3	N. W.	,888	84,4	89,9	83,0	N. W.	,876	84,9	88,2	83,3	N. W.		
11	,962	82,2	88,3	84,8	N. E.	,948	82,9	89,7	85,2	N. E.	,894	81,5	81,6	80,2	calm.	,894	82,8	84,3	81,7	N.		
12	,968	82,3	87,0	84,3	N.	,946	83,2	88,7	84,8	N.	,890	85,2	89,8	85,4	N. W.	,880	85,6	88,0	85,9	N. W.		
13	,968	82,2	89,8	84,0	N. W.	,950	83,8	91,5	85,7	W.	,910	84,6	92,0	87,0	W.	,904	84,8	91,5	87,5	W.		
14	,984	81,5	87,4	82,5	W. N. W.	,978	83,2	90,3	84,8	W. N. W.	,930	84,3	90,5	85,3	W. N. W.	,924	84,6	87,8	82,5	W. N. W.		
15	,992	78,8	83,0	76,8	W. N. W.	,968	81,5	87,8	79,3	W. N. W.	,928	82,8	87,5	79,8	W. N. W.	,924	82,3	83,5	78,5	W. N. W.		
16	,950	76,3	82,0	76,9	N. W.	,930	77,9	86,5	79,5	N. W.	,886	78,8	86,8	79,9	N. W.	,878	78,2	83,0	78,5	N. W.		
17	,976	75,0	81,5	74,3	N. W.	,962	77,2	85,5	76,0	N. W.	,920	78,9	84,8	76,2	N. W.	,912	78,8	82,0	75,1	N. W.		
18	30,002	76,3	85,0	79,3	N.	,986	77,5	85,8	79,7	N.	,930	79,3	86,5	80,2	N.	,930	79,3	82,5	77,7	N.		
19	,002	76,5	84,0	77,3	N.	,988	77,8	85,0	79,0	N.	,946	79,0	85,8	77,5	N.	,946	79,2	83,0	75,6	N. W.		
20	,016	77,5	84,8	77,7	N. W.	30,002	79,0	86,5	79,8	N. W.	,970	78,2	87,8	80,5	W.	,966	78,2	84,6	80,0	N. W.		
21	,010	77,8	86,5	78,0	N. W.	29,990	79,5	87,2	82,3	N. W.	,980	79,0	89,1	83,7	N. W.	,956	79,3	88,3	81,9	N. W.		
22	,020	75,0	80,8	76,1	N. W.	30,000	78,8	84,3	77,0	N. W.	,980	79,9	85,2	78,5	N. W.	,980	80,4	84,0	77,8	N.		
23																						
24	29,990	75,8	83,2	75,8	N. W.	29,972	78,0	87,2	77,8	N. W.	,930	80,3	88,0	80,2	N. W.	,928	79,6	84,8	78,1	N. W.		
25	30,012	76,8	85,5	78,0	N.	,998	79,0	87,3	77,5	N.	,966	81,3	87,8	77,2	N. W.	,960	81,0	86,3	77,0	N. W.		
26	,006	75,5	83,8	74,5	W.	,980	78,3	87,5	76,2	W.	,934	79,5	86,2	77,3	N. W.	,918	79,5	82,5	76,3	N. W.		
27	29,992	75,5	82,5	75,2	W. N. W.	,950	77,2	86,3	77,2	W.	,920	79,5	86,3	79,5	N. W.	,916	79,8	85,0	79,2	N. W.		
28	,966	77,2	86,2	79,3	N.	,958	77,5	85,5	77,8	N.	,896	79,5	86,6	78,5	N. W.	,888	79,6	84,8	78,0	N. W.		
29	,950	78,0	89,1	78,2	N.	,942	77,8	84,3	75,0	N.	,858	75,1	80,5	74,3	N.	,850	75,1	80,0	74,0	N. E.		
30	,966	76,5	84,8	80,0	N. E.	,940	78,3	85,2	80,5	N. E.	,900	79,7	86,9	81,3	N. E.	,890	79,7	86,0	81,0	N. E.		
31	30,014	75,0	84,1	77,3	N. E.	,920	79,2	85,2	80,5	N. W.	,860	80,0	83,5	80,5	S. W.	,820	79,3	81,0	79,3	S. W.		